A

# Remembrance for the LIVING

To Pray for the

# DEAD.

*The Second Part*

And

*Second Edition.*

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By *F. M.*

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*Remember those who are in fetters, as if you were in fetters with them.* Heb. 13. 3.

Anno. 1661.

# TO THE
# Devout and Charitable
## READER.

LORD (*saith holy David*, *Psal.*8.) What is man that thou art mindfull of him? *The Hebrew word* Enosch, *which* David *in this place useth to signify* Man, *doth most properly signify a most miserable forgetful Creature: So that in the language of Scripture, a Man and a Creature most miserable, and most forgetfull, is all one. This forgetfullnesse is chiefly in things of the other life; which though they be never so important, never so much inculcated, yet they finde either no place at all, or the very least and last in our thoughts.*

*I did not therefore without particular reason, intitle this brief treatise,* A Remembrance for the living to pray for the dead: *for I think* (dear Reader) *that if*

thou haſt the heart of a man, and not a ſtone in place of a heart, that this Remembrance will ſtir thee up, to afford farr more aſſiſtance to theſe diſtreſſed ſouls in Purgatory, then thou didſt uſe to do, meerly for want of due Remembrance, Reflexion, and Conſideration of this matter.

1. In this ſecond part, I every where ſuppoſe my ſelf to ſpeak with ſuch a Catholique Reader, as reſts fully ſatisfied concerning theſe two verities; Firſt that there is a Purgatory; Secondly, that ſouls are now deliverable from thence, before the day of Judgment. For if the Reader be not throughly ſatisfied in both theſe points, this treatiſe ſpeaks not to him, untill he hath peruſed my firſt part; which wholy is ordained to give him ſuch ſatisfaction in theſe two points, that here we may ſolidly proceed, without any noiſe of diſputation, to ſuch things as meerly appertain to devotion.

Good Reader, before thou readeſt this book, take thy pen and correct theſe faults.

PAge 17. l. 21. for *All this* read, Ah this, p. 36. l. 7. *for a Child* r. for the child, p. 44. l. 18. *for them* r. for him, and four lines after, f. *t they* r. that they, p. 62. laſt line, f. *ch.* 8. r. ch. 6. p. 84 l 6 f. *Oſroſius* r. Oſorius, p. 89. l. 19. f. *I will aſſure* r. I will aſſure thee, p. 100. l. 1. f. *written* r. writing, p. 111. f. *ought* r. ought to.

Page 13. l. 17. f *Erothers* r. Brethrens, p. 134. l. 12. f. *through Jeſus &c.* r. by the merits of thy moſt precious blood. p. 134. l. 18. f. *meritorius* r. meritorious.

ſay, *God reſt his ſoul*; which is a moſt unmercifull manner of proceeding. For if we ſaw our little Brother faln into the fire, we ſhould never be ſo hard-hearted as to ſee him broile there, and perſwade our ſelves, it were charity enough to throw a little drop of water into the fire, ſomewhat to aſſwage his torments. And ſo I know not how it comes to paſſe, that many flatter themſelves with the name of Good-naturd and kinde harted creatures, who notwithſtanding take ſo little to hart this extreme neceſſity of their Brethren, that their thoughts are buſied about nothing leſſe, then relieving them. The intention therefore of this preſent Treatiſe is, more at large to ſtirr up in the will of all faithfull believers, an ardent deſire to redreſſe the unſpeakable miſeries of theſe diſtreſſed ſouls; that we may *Remember thoſe who are in fetters, as if we our ſelves were in fetters with them*. *Heb.* 13.3.

## CHAP. I.

## CHAP. I.

*The first Motive to pray for the Souls in Purgatory, which is, the greatnesse of the sensible Pains they suffer.*

1.

NAture doth teach us, that the most forcible Eloquence to move compassion is that, which setteth forth the greatnesse of our misery. The miseries, which these poore soules suffer, are reduced to two. The one *Pœna sensus*, which is the sensible pain they feele, caused by the excessive bitternesse of their torments. The other is called *Pœna damni*, which is, that inexplicable anguish of mind and griefe, arising from the lively apprehension of the losse of God, which for a time they are to sustain. To which we may add the long continuance of their torments. From these three we will draw the motives, which (if they be well pondered) may make the hardest Pharaoh-like heart in the world, to take some compassion on these poore souls.

2. The firſt Motive then, is the greatneſſe of that ſenſible pain, cauſed by the exceſſive ſharpneſs of theſe torments. How great and how bitter the torments be, ſpeaking of that which hapneth for the moſt part, and not that which ſometimes may happen to ſome few innocent Soules, (whoſe ſins were ſmal, and whoſe pennance great) how great I ſay theſe torments are, ſpeaking of them as they are for the moſt part, may be ſhewed.

3. Firſt, becauſe the torments of *Purgatory* exceed all, even the very greateſt, torments of this life. St. *Auſtin*, upon theſe words of St. *Paul*, *but yet they ſhall be ſaved as by fire*, writeth thus *in Pſalm* 37. *Becauſe St Paul doth ſay, that theſe men ſhall be ſaved by fire, therefore this fire is contemned: but ſurely although they ſhall be ſaved by it, yet this fire is more grievous, then whatſoever a man can ſuffer in this life; albeit you know how great, and how intolerable things men have ſuffered, or may ſuffer.* And *l. de vera & falſa pœnit. c.* 18. the ſame St *Auſtin* ſaith: *This fire, I tell you, though it be not everlaſting, yet it is paſſing grievous, for it doth far paſſe all pains that any man can ſuffer in this life; never was there yet found out ſo great a pain in fleſh as that is, though Martyrs have*

*have ſuffered ſtrange torments, and many malefactors exceeding great puniſhments.* Againe, the ſame holy Father maketh us a very excellent and neceſſary exhortation, out of this his ſo often delivered doctrine. *Some men* (ſaith he) *uſe to ſay, I care not greatly how long I ſtay in this paſſing fire, ſeeing that at laſt, I ſhall attain to life everlaſting: But (alas) dear Brother, let no man ſay thus, becauſe this Purgatory-fire is more ſharp, than any puniſhment, which in this life can be ſeen, imagined, or felt. He that now will be loath to put one of his fingers into burning fire, ought to feare the torment of that fire.*

4. Other holy Doctours have had the like feeling of this matter. The great St. *Gregory* writeth thus, *in 3. Pſal pœnit. I know that after this life ſome muſt be cleanſed by purging fire, and others muſt receive ſentence of eternal damnation; but becauſe I eſteem that purging fire, though it be tranſitory, to be more intolerable then al the tribulation that in this life can be ſuffered, I greatly fear to be purged in the wrath of tranſitory vengeance.* And Venerable *Bede, in eund. Pſal.* affirmeth, *That no torture either of the Martyrs, or malefactors, can be compared with the paine of Purgatory.*

5. Secondly, It is an opinion not improbable

probable, that the very leaſt torment in Purgatory doth ſurpaſſe the very greateſt in this world. Of this opinion is our learned St. *Anſelm*, who *in Elucidat.* ſpeaking of theſe torments ſaith: *De quibus minimum majus eſt quàm maximum, quod in hac vita excogitari poteſt:* of the which the leaſt is bigger, then the biggeſt, which in this life can be deviſed. Amongſt the Epiſtles of *St. Auſtin*, there is one, which ſome think St. *Cyril* to have written, in which there be theſe moſt fearfull words: *There is not a man living, who had not rather be tormented with all the pains and torments together, which all the men in the world, from* Adam *untill this time, have ſuffered, then be for one day tormented with the leaſt pain, which is either in Hell, or Purgatory. Epiſt.* 206 Yea, St. *Thomas*, prince of the Divines, doth prove this to be moſt true *in* 4. *d.* 21. *q.* 1. *ar.* 2. *In Purgatory* (ſaith he) *there is a double pain. The one from the loſſe of God: The other is the ſenſible pain. And according to both theſe pains, the leaſt pain in Purgatory exceeds the greateſt pain of this life.* So he. Out of which diſcourſe it follows, that there is not any one in Purgatory, who doth not, every inſtant that he is there, ſuffer more then is or can be ſuffered in this

this world, though all miſeries ſhould meet in one. Others may be of a contrary opinion, but their opinion may be perhaps more contrary to truth.

6. Thirdly, it is an opinion moſt commonly received amongſt the greateſt Divines, that the torments of Purgatory, for the time they laſt, be as grievous as the torments of Hell. *The pains of Hell and Purgatory be of one greatneſſe, but thoſe of Hell expect no end, thoſe of Purgatory have an end*, ſaith the Author of the Epiſtle which now we cited out of St. *Auſtin* And St. *Thomas* in the place cited. *It is the ſame fire, which torments the Juſt in Purgatory and the damned in Hell.* Theſe opinions I thought good to ſet down, not as if they were articles of faith (for then they were not opinions) but to the end we may ſee, what feeling theſe great Saints, and Doctors of Gods Church have had of this point. And I add,

7. Fourthly, that reaſon it ſelf, enlightned by Faith, doth convince theſe torments to be exceeding great, becauſe theſe ſouls, though they be ſaved, yet *are they ſaved ſo as by fire* 1 *Co.* 3. Now, of all the torments which can be ſuffred, none is ſo painfull as that of fire, and perhaps all

all the other torments which our world hath, can ſcarce ſo bitterly torture a poor creature, as it would be tortured, if it were poſſible for it to be kept without conſuming, in the midſt of the mercileſſe flames of a glaſſe furnace: the fire of which would ſoon, as it were, penetrate it ſelf with the very inmoſt parts of that afflicted wretch; his bones would glow like read hot bars of iron, his marrow would ſcorch him more fiercely then melted lead, his bloud would boyle more furiouſly then high-ſeething oyle, his nayls, his teeth, his griſles, his very Skull would be like plates of bright flaming braſſe, all on burning fire. But alas! dear Brother, there be many differences between our hoteſt fire and the ſcorching flames of Purgatory. Our fire was created by God meerely for our comfort and commodity: that fire is made for no other end, then to aflict, paine, and torment thoſe guilty ſouls. Our fire by being out of the proper ſpher by being mingled with groſſer and duller elements, by contrary qualities which be round about it, and the contrariety which it findeth in the very mater it feedeth

deth on, hath the native force, activity & fircenes much abated. That fire hath not one of theſe hindrances, but exerciſeth continually in the higheſt degree all the force of its native fury. In fine, our fire in compariſon of that fire, by holy Doctors, and namely by our worthy Countreyman, Sir *Thomas More*, in the end of his rare work called, *The ſupplication of the ſouls, &c.* is ſtiled and eſteemed a kinde of *painted fire, rather then true fire.*

8. Fifthly, The more learned may ponder attentively thoſe words of the Angelicall Doctor, St. *Thomas*, in the place above cited, *Seeing that* (ſaith he) *grief is not the hurt it ſelf, but the feeling of the hurt, every man grieves ſo much the more for any hurt, by how much he is more ſenſible; whence ſuch hurts as are cauſed in parts more ſenſible, cauſe great grief. And becauſe the whole ſenſitive faculty of the body is from the ſoul, therefore if any hurtfull Agent be elevated to act upon the ſoul it ſelf, ſhe muſt neceſſarily be moſt grievouſly afflicted. Seeing therefore the ſoul doth ſuffer from Purgatory fire, therefore according to the ſenſible pain, the pain of Purgatory muſt needs be ſuch, as ſurpaſſes all the paine of this life.* All this St. *Thomas*. And even thoſe few Doctors, who

who deny true fire in Purgatory, grant ſuch ſpiritual griefe in the ſoule, as exceeds all torments. And therefore what we have ſaid in contemplating the torment of true fire, will ſtill fall ſhort of expreſſing the truth. Theſe conſiderations made the devout St. *Bernard* break into theſe pathetical words. *O would to God ſome man would now before hand provide for my head abundance of water, and to my eyes a fountain of tears, for ſo perhaps the burning fire would take no hold, where running tears had cleanſed before. de tribul. 16. & 55. in Cant.*

9. Two other conſiderations may be added unto theſe; the one is the cauſe, why theſe torments are inflicted; which is the making of due ſatisfaction for ſin: which though it be but venial, yet being that it is an offence of God, is a thing ſo deteſtable, that it cannot be committed either for the gaining of ten thouſand worlds, or the avoiding of the greateſt evill poſſible: becauſe the goodneſſe of God is not to be violated and diſpleaſed, his ſacred Majeſty is not the leaſt to be diſhonoured (being that it is ſoveraigne and infinite) for the good of any inferior creature, that is, or may be.

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Wherefore the ſo light commiſſion of ſo many venial ſins as men daily, & hourly commit, cannot be expiated, but by puniſhment of a higher rank then we can imagine. And this is the reaſon, why the learned Doctors and holieſt Saints, who had moſt light of Gods greatneſſe, had alſo greateſt feeling of the paines due to every little offence of ſo infinite a Nature: and this is the reaſon why they, whoſe underſtandings are either clouded with natural ignorance, or obſcured with ſinfull affections, or wholy darkned with hereſy, are as dull in apprehending theſe paines, as they are blockiſh in framing a worthy conceit of Gods infinite Goodneſſe and ſupreme Soveraignty.

10. The other thing here conſiderable is, that the day of mercy ending with the day of our life, we are after to expect nothing elſe but juſtice; and therefore our Saviour doth verily ſay unto us, that we ſhall not go out of this priſon, *untill we have payd the laſt farthing. Math.* 5. Which is a terrible conſideration, if we have a due feeling of our debts; whereunto what we are to ſay in the third Chapter, will exceedingly help. Neither can Proteſtants be ſcan-

dog

dalized at what hath here been ſaid, if they remember, that according to their faith, all ſins are mortall, and therefore deſerve everlaſting paines.

11. Well then, theſe diſtreſſed ſouls ſuffering ſuch things, as none who hath the heart of a man, could endure to ſee a dog ſuffer, if he could eaſe him; and theſe ſouls being the ſouls of our Brethren, the ſouls of Chriſts Brethren, the ſouls which he loved ſo dearly, that he moſt joyfully ſpent the very laſt drop of bloud in his body for their ſakes; how can we thus ſlight their complaints with a deafe eare? O, if we were in this pitiful caſe, how hotly ſhould we cite thoſe words of our Saviour, that voice, that outcry of nature her ſelfe: *All that you would that men ſhould do for you, do alſo for them*, Math. 7. *Denis* the *Carthuſian* relateth the words of one, who by divine revelation was admitted to ſee theſe torments, and indeed they be worth relating. *God is my witneſſe*, (ſaith he) *that if I did ſee any man, though this man had as cruelly, as man could, either miſuſed, tortured, or killed my deareſt friends, and had done me all the miſchiefe, which one man could do to another; yet if I did ſee this man condemned to ſuch paines, as there* (in Purgatory)

tory) *I beheld, I would a thouſand times, if it could be done, ſuffer death for his delivery. l. de Judic. Anim. art.* 23. Such force hath this Conſideration, lively apprehended.

## CHAP. II.

*The ſecond Motive, drawn from the intolerable paines the ſouls ſuffer, by being baniſhed from the ſight of God.*

1.

TO underſtand how great a paine it is to be baniſhed, though but for a time, from the face of God, is a thing wholy impoſſible, untill we come to know, what an infinite good it is to poſſeſſe God; but we may have ſome little ſcantling of it by theſe conſiderations.

2. The firſt Conſideration: All the joy, pleaſure, dainties, riches, and honours of this world, yea and of a million of worlds, though they were a million of times more excellent then this world is, and all this joy and happineſſe were eternal; yet all this put together, and enjoyed as perfectly as might be, is a thing no waies comparable to that

happineſſe, which the poſſeſſion of God for one only moment doth bring with it; ſo that to be deprived of this poſſeſſion, debarred of this happineſſe, reſtrained of this Bliſſe (when we are in an eſtate capable of it, and requiring it) is a miſery without all compariſon greater, then ſhould be the loſſe of all the riches, honours, and pleaſures which the eternal poſſeſſion of a million of worlds, a million of times more pleaſant then our world could afford. What griefe then muſt the loſſe of this good, cauſe in a ſoul that knoweth her loſſe?

3. The ſecond Conſideration. All the torments of this world, though they were a thouſand times greater, ought according to right reaſon to be joyfully ſuffered, if by the ſuffering of them altogether, we might be able to purchaſe the ſight of God but for one moment: for to ſee God is ſuch a good, that it would ſeem cheape bought with all thoſe evills; his ſight being a good of a farre higher order, then any evill can be an evill. Hence it followeth, that the ſuffering (though but for a moment) the loſſe of this good, is a miſery inconceptible. How clear is this, and yet how little underſtood!

4.

4. The third Conſideration may be taken from the lively and clear manner, with which theſe ſouls have their whole mind and attention faſt bent, both night and day, upon the greatneſſe of this their ſo infinite a loſſe. We know by experience, that in matter of paine, anguiſh, and miſery, nothing torments more, then wholy to give our ſelves over, or rather to be carried by the violence of them to the continual conſideration of the bitterneſſe of our afflictions. All other comforts, which may be thought on, for the eaſe of thoſe deſolate Souls, are no more then enough to keep their minds in a perfect patience, amidſt a world of ſo great miſeries.

5. The fourth Conſideration. The ſouls do moſt perfectly love God, and they do penetrate, in a farre perfecter manner then they could do in this life, the reaſons (which are all moſt forcible) moving to love that infinite Goodneſſe. Wherefore ſeeing themſelves on the one ſide in an eſtate capable of enjoying God, and on the other debarred of enjoying him (whom they love ſo affectionately, that it is a death to be ſeparated from him) their minds are as it were torne a-

ſunder on the rack of love. *Love* (ſaith the Scripture *Cant.* 8.) *is as ſtrong as death, and emulation as hard as hell; the torches of it be torches of fire and flames, many waters cannot quench it, neither can rivers overwhelme it, &c.* Even in this world, where we have ſo little knowledge of God in our underſtanding, and where we follow this knowledge ſo faintly with our wills, ſome choice ſervants of God ſuffer ſtrange things in this kind, through the abſence of their beloved, though as yet they are not in an eſtate fit to enjoy him. Father *Baptiſta Sanctius* of the Society of Jeſus, was one of theſe; For when he manifeſted his conſcience unto his Superiour, he profeſſed he was really of opinion, that very griefe would kill him out of hand, if he ſhould come to know for certaine, that his life ſhould be prolonged for the ſpace of but one whole day: ſo truly ſtrong as death was that love, which inflamed his heart to the enjoying of his beloved. *Ludou. de Ponte in vita P. Baltaſ. c.* 17. Few can believe, and fewer can underſtand this; but thoſe who indeed love God, ſee it with their eyes. If the ruthfull moanes of ſuch true lovers deſerve not compaſ-

ſion,

ſion, there is no ſuch thing, as they call Mercy, in the world.

6. The fifth Conſideration. Theſe ſoules know they are deprived of this infinite good (which they ſo ardently love) for no other cauſe but their own fault, their own careleſly committed ſins; ſins which did offend and affront this infinite goodneſs, which now they love ſo tenderly. And this it is, which cutteth, as deep as the ſharpeſt edge of grief can cut, into the ſofteſt heart which weepeth with teares of blood, as often as it thinks (and it can never ceaſe from thinking) that it was not only a trifle, which ſeparated it in this manner from God, but a wickedneſſe abominable in his ſight, an offence of ſuch an Excellency, a contempt of ſuch a Majeſty, a diſpeaſure of ſuch a Goodneſs, an ingratitude againſt ſuch a Benefactour. AH this it is that goeth to their very heart; this all the powers of their Souls bewaile, and lament to the uttermoſt of their power, with tears which neither can, nor will admit of comfort, untill due ſatisfaction be made, even to the leaſt and laſt farthing.

7. The fixt and laſt conſideration differeth in this from the former, that as thoſe ſoules are tormented with ſuch unſpeakable grief, whilſt they ponder the miſeries of this baniſhment for their own offences, as they are diſpleaſing to him whom they ſo purely love; ſo they are alſo put on a new torture, when out of natural love unto themſelves (which now well-ordered charity doth much increaſe) they attentively conſider, and deeply penetrate what it is to be depriued of ſuch a good, ſuch a joy, ſuch a bliſſe, for ſuch a ſmall, ſuch a no good, ſuch a miſchievous evill as they ſinned for, a pleaſure ſo vaine, ſo ſhort, ſo ugly, ſo irrational, and ſo pernicious to their ſoules; and yet (to uſe their language) ſuch was my folly (ah wretch, not only miſerable but mad) as to forgo even ſuch a good, for ſuch a bare, ſuch a ſhameful, ſuch a peſtiferous triffle, as that was: ſo many degrees of glory, which would have made me ſo happy for all eternity, are wholy and irrecoverably loſt for a pure, (ah, moſt impure) nothing! How often was I inſpired to do this thing, and yet &c. Theſe and farr more miſerable then theſe, be the anguiſhes

guiſhes of thoſe ſoules, far greater then either thoſe of *Eſau*, ſelling his inheritance for a meſſe of potage, or thoſe of *Adam* for making away Paradiſe for the taſte of an apple, or any other this world ever had, or ſhall have

8. Summe up now in thy mind all theſe conſiderations together, and think, in what a ſea of ſorrows that heart must be, into which day and night ſo great & ſo many flouds do unlade their waves; and canſt not thou find in thy heart to affoard them ſome ſmall relief? *He* (ſaith St. *John cap* 1. 3.) *who poſſeſſeth the ſubſtance of this world, and ſhall ſee his brother to have neceſſity, and ſhutteth his bowels from him, how doth the Charity of God remaine in this man?* He ſaith not, how doth the charity towards his neighbour, but how doth the Charity of God remaine in him? And if thou whoſoever thou art, thus ſhutteſt thy bowels in a neceſſity, as extream almoſt as a neceſſity can be, of thy own and Chriſts brother, I am ſure that the charity of thy neighbour hath no place in thee: But as for charity towards God, it is not I, but St. *Iohn*, who doth, as it were denying, aske, *how doth the charity of God remaine in thee?*

## CHAP. III.

*The third Motive, taken from the long time that theſe Paines do indure.*

1.

IF theſe paines were to be ended in a ſhort ſpace, our hard-heartedneſſe might then have ſome excuſe: but (ſpeaking ſtill of what happeneth for the moſt part) it is a thing ſcarce to be doubted of, that they continue very long: for the holy Church is accuſtomed to keep the Anniverſaries of thoſe who dyed a hundred, or two hundred years ago. Whence it appeareth, that there is reaſon to fear, that many have a long ſtay in Purgatory The learned *Bellarmin l. 2. de gemit. columb. cap.* 2. doth recount ſome hiſtories very authentical, (as he excellently proveth) out of which appeareth that divers ſoules are condemned to Purgatory even till the day of Judgment. And *Tertullian*, one of the ancienteſt Fathers, ſpeaking of theſe paines of Purgatory, ſaith, *Thou ſhalt not depart*

*depart perhaps, untill the day of thy Reſurrection lib. de anima c.* 17.

2. Now, if we require, why God doth hold this manner of proceeding, in rather detaining us long time in our puniſhments, then in adding to the bitterneſſe of our torments that which is taken out in length of time; we can deviſe no other reaſon, then that our ſins have deſerved this miſery alſo, and men would little apprehend to ſuffer all that could be ſuffered in one moment, if the next moment they were to be eternally happy; and therefore God, who in his ſevere judgment had a merciful regard to that, which would work moſt with our dull apprehenſions, did ordain that (as St. *Auguſtin* ſpeaketh *hom* 15. *ex* 50. *hom.*) *Quanta fuerit peccati materia, tanta eſſet tranſeunti mora*; ſo great as the matter of our ſins ſhall have been, ſo long ſhould be the ſtay of our paſſage. The beſt way therefore, to make us have ſome conceit of the long continuance of theſe paines, is to ſee how great the matter uſes to be on which they feed; that is, what a kind of quantity the ſins of men uſe moſt commonly to amount unto.

3.

3. A little Arithmeticke will give us a great insight in this matter. The just man is said *to sin seaven times a day*: wherefore we may easily allow thrice more a day to one of those, whom we call good and honest men, such as the world hath but few of: such a man therefore as this is, doth sin (venially) ten times a day, taking one day with another. The dayes in a whole yeare are three hundred sixty five; wherefore he who every day sinneth ten times, must at the years end have sinned ten times as often as there be dayes in a yeare; which summe is easily found out, by only putting one cypher to the number of the dayes in the yeare, which are 365. add now one cypher, and we shall have 3650. So that the sins of this good man, even in one yeare come to no lesse, then three thousand six hundred and fifty. But if this honest man should live, even in this good manner ten years, he should at ten yeares end have committed the former summe ten times, because he doth double it every yeare; which summe also is easily had, by adding one cypher to the former summe of 3650. which if we do, we do finde

36500.

36500. What a thing is this? An innocent man, not a man but a youth, doth commit thirty six thousand and five hundred sins, all in ten yeares; wherefore if the youth should for ten yeares more continue this his vertuous course of life, he would double the sins of his former life, and make them amount to seventy three thousand, before he came to be a middle aged man. O, saith St. *Augustin*, perhaps when thou dost consider a little sin a part, and by it selfe, thou dost slight it; yet saith he, *si contemnis quando appendis, expavesce, quando numeras: If thou contemnest thy little sins when thou dost weigh them; yet tremble, when thou dost number them. in epist. Joan. tract. 1.*

4. Let us reflect now a little, before we go any further, what a kind of Purgatory this man, a man not fully of middle age, a man very pious, a man who never committed one mortal sin, would be lyable unto, if he should dye at this age: for perhaps of those seventy three thousand sins, he hath not fully satisfied for the odd three thousand; or if he hath, he hath done more then most men use to do: for of all miseries

ries one of the greateſt is, that thoſe who ſin moſt, have leaſt care to ſatisfie for their ſins: now what a Purgatory, think you, ſeventy thouſand ſins will deſerve? *Thy Judgments (O God) are a deep bottomleſſe pit! Pſal.* 35.

5. But why put we a caſe which ſo ſeldome happens? The ordinary courſe of men is to commit many and enormious mortall ſins, and veniall without all ſcruple, and conſequently without all number; yea many hold on this ſtraine, untill they come to be very old, and unable by reaſon of their yeares, and unwilling by reaſon of their ill habits to do any Pennance; and ſo they content themſelves with ſpending ſome few houres, to deplore and confeſſe thoſe ſins, which amount to farr more thouſands, then there be minutes in the houres which they ſpend in lamenting them. Conſider now how unſufficient the grief of one minute is to cancell out all the paines due to a whole thouſand of ſins, and many of them very enormious.

6. There is alſo another thing in this reckoning to be much reflected on, that he, who ſhould have but one only mortal ſin, would be liabe after the forgiveneſſe

neſſe of it, to a puniſhment farr different (and God knows how farr) from that which he is liable unto, who hath only veniall ſinns to ſatisfy for, though their number be exceeding great; for if one mortall ſin, before it be forgiven, be lyable unto an eternity of puniſhmeut, and moſt bitter puniſhment, and conſequently to ſuch a puniſhment as all the venial ſinns a man can commit, would never deſerve the hundred thouſand part of it; I will leave it to a right valuing judgment to eſteem, how much more pain God is like to impoſe upon him who hath this one forgiven mortall ſin to ſatisfy for, then on him, who hath only veniall ſinns, and thoſe alſo forgiven, to ſatisfy for, though the number of them ſhould be exceeding great. Well then, if one mortall ſin bringeth with it ſuch a dreadful Purgatory, how are they like to be dealt withall, who every day run upon the ſcore, and thus continue not for many days, but years together, during which time, they being alwayes in ſin, never make ſatisfaction for the leaſt they commit. If holy David ſaid, *Pſal.* 39. *My iniquities have laid hold on me, I was not able to ſee them* (they were ſo many,) *for they were multiplied above the hairs*

of

*of my head*; what may theſe men (*who drink up iniquity like water, Job* 15.) think of the multitude of their ſins, who perhaps have a hundred for *Davids* one? Such like conſiderations as theſe, made the devout St. *Bonaventure* cry out; *I have ſinned above the number of the ſands of the ſea. How then ſhall I number that which is without number? How ſhall I ſuffice; when I ſhall be inforced to pay my debt to the very laſt farthing? St. Bonav. in parvo bono.*

7. But let us marke a little, what ſatisfaction is uſually made by thoſe, that ſtand in ſo great need of it. The ordinary ways to ſatisfy be theſe; Faſting, Prayer, and Almes-deeds, and ſometimes by Indulgences; and all theſe things muſt be done in the ſtate of Grace, in which theſe men are ſeldome long together; and therefore moſt of theſe works (of which they do ſo few) come wholy to be loſt: but when they are not thus caſt away, let us ſee what they will come to. As for faſting, when it cannot be ſhifted of by any pretence, faſt they do, but God knows how many times they looſe, either the whole or the greater part of this good work: for they have ſo many inventions to ſweeten their faſts, with

with ſuch variety of dainty diſhes, that it is much to be feared, leaſt in place of ſatisfying for their old ſins, they commit new ſins of gluttony, which require a new ſatisfaction. Now for prayer it is commonly performed by them with ſo many diſtractions, irreverences, and other imperfections, that the world may ſeem not to goe amiſſe, if there be enough of their prayers made ſo well, that it may ſuffice to make due recompence for that which is made ſo ill. Almes-deeds the poor cannot give, and the rich will not; for they do live, and mean ever to live, ſay what you wil, at ſo high a rate, that they think they do a great matter, if they can get enough honeſtly to maintain their bravery, and to diſcharge their debts: For as for paying the debts they owe to God, they are reſolved that he ſhall be paid laſt. Indulgences indeed are one of the great mercies of God, which in how great need we ſtand of, any man of judgment will ſee clearly by this whole diſcourſe; but ſuch is either the infidelity, or ſtrange careleſneſſe of moſt men (eſpecially of ſuch as have moſt need) that perhaps the groſſe neglect of them, may wel be reckoned for one of the chief

causes, why many broyle so long in the flames of Purgatory.

8. It is now high time to end this discourse, and I humbly and earnestly beseech the reader, to take sometimes into his consideration the points mentioned, as well for his own spirituall profit as for the relief of his poor brethrens souls burning in Purgatory-flames, & supplicating to his Charity for succour by those affectionate words of St. *Paul, Remember those who are in fetters, as if you were in fetters with them*, Heb. 13. 3.

## CHAP. IV.

*That for the love we bear to God, we ought to be much moved to help the souls in Purgatory.*

1.

HItherto we have only treated of such motives as Charity towards our neighbour doth force upon us: Now we will passe to the motives which pure Charity towards God doth present unto us; and afterwards we will come to those motives,

motives, which well ordred Charity towards our ſelves doth offer us. To our preſent purpoſe then: A ſoul which is enamored on Perfection, and deſireth to pleaſe God in the higheſt manner, hath very many, and effieacious motives to make her forward, to aide the ſoules in Purgatory.

2. The firſt motive: God is of an excellency, worth, and perfection ſo infinite, that he deſerveth all poſſible love, and honour. This conſideration maketh us caſt about to ſee how we may procure, that this excellency may be more perfectly loved & glorified; wherefore conſidering that on earth we know him ſo imperfectly, and love him ſo coldly, and glorify him ſo meanly; we reſt little ſatisfied with all which can be done by us on earth; and ſo we ſeek yet further, and conſider how perfectly God is known by the Bleſſed in heaven, how they love that goodneſſe, how they glorify that Majeſty. Hence we burn with an ardent deſire, that God in this ſublime manner, be more known, loved, and honoured: and then marking that it is in our power to procure this, by obtaining the delivery of ſome ſoule, or ſoules

out of Purgatory, which being freed from thence by our means, would for ever love and honour God in that moſt perfect manner. Hence we break forth into thoſe amorous words. *Free their ſoules from Priſon (O Lord) that they may confeſſe unto thy holy Name.* Pſal. 141. And we bend our ſelves wholy to procure the deliverance of theſe ſoules, out of pure love to Almighty God.

3. The ſecond motive. When we conſider our infinite obligations to God, for his manifold benefits ſhowred down upon us, and being inflamed with a reſtleſs deſire of ſhewing our ſelves truly gratefull, though wholy unable, during the time of this mortall life, to thanke him as it is fitting; we uſe the beſt means we can deviſe, to procure worthy thanks to be given him by ſome ſoul, or ſouls freed by our means, which both day and night may praiſe, extoll, and thank this divine Goodneſſe.

4. The third Motive. When we conſider how great a Majeſty, how infinite a Goodneſſe, how great a Benefactour we have ſo often and ſo grievouſly offended, we feel in our ſelves a ſtrong & working deſire of repairing this diſhonour done

to

to that Majesty, and cancelling our own ingratitude, by the greatest honour we can invent to procure; and therefore we imploy cheerfully our best good deeds, in working the releasment of as many souls as we can; that by their perpetual glorifying God, a perfecter recompence may be made for the dishonour we have done him.

5. The fourth Motive is drawn out of the precedent, put together in this manner. God whose excellency is so great, whose goodnesse so infinite, whose benefits so manifold, whom I am obliged to satisfie for so many and so great sins: this God, I say, taketh all that is done unto his brethren for his sake, as gratefully as if it were done unto himself; as Christ hath taught us in plain words, *As long as you have done these things to any one of my brethren, you have done them unto me*, Mat. 25. How can I then hold my self from using any means, by which I may perform a thing as gratefull to my dear Lord, as if he had indured the excessive torments of Purgatory, and I had released him? My heart is hard, but I must confesse that this consideration doth make it yeeld,

and if there were no argument but this, this alone might convince all men.

## CHAP. V.

*That by offering our actions for the Soules in Purgatory, we purchase many great Commodities for our selves, and sustain no incommodity.*

1.

TO make this title good I will shew, that by this Devotion we do not merit lesse, but more, Secondly, that thus our actions are not lesse, but more impetratory. Thirdly, that thus we do not lesse, but more satisfie for our sins. Fourthly, that thus we have great hope to escape either all, or part of the pains of Purgatory. Fiftly, that thus we doe nothing against Charity towards our selves; but that we should do against the perfection of this Charity, if we should not thus offer our actions for the soules in Purgatory. All these five points we will (by Gods grace) indeavour to make clear, in the next ensuing Chapter, treating a part of every one of them in order, in a peculiar chapter; and that all

which

which hereafter we are to ſay, may be better underſtood, we will ſpend this preſent Chapter in declaring, how the buſineſſe doth paſſe, when we offer any works for the ſoules in Purgatory.

2. It is therefore moſt diligently to be noted, as the ground of all we are to ſay, that our vertuous actions may have theſe three ſeveral proprieties together. They may be meritorious, they may be impetratory, they may be ſatisfactory. They are meritorious, when they are good works performed in the grace of God, having an eternal reward promiſed unto them. They are impetratory; for they do obtain (*beſides the crown of Juſtice, which the juſt judge layeth up for them againſt the day of his coming*. 2. *Tim*.) many other favours beſtowed upon them by the bountifull hand of our mercifull father: As for example, the life of our friend; as *David* hoped to obtain, *when he prayed and wept, and faſted a faſt, and went in aſide, and lay upon the ground*, 2. *King*. 12. to beg the life of his ſon: Or the converſion of others; as the prayer made by S. *Stephen* did obtain of God the Converſion of Saint *Paul*, *Act*. 7. as St. *Auguſtine* teacheth; in fine, *aſk and you ſhall have*, *Luc*. 11. Our

good works alſo are ſatisfactory, either always (as many excellent Divines hold) or (as all hold) if they be works of any labour, paine, or difficulty, as Faſting, Prayer, and Almeſdeeds; yea what good works are there, which our corrupted nature feeleth not difficulty in? Let us ſee what foundation, this ground of our diſcourſe hath in holy Scripture.

3. That our good works are meritorious, is expreſly taught in the ſixt of St. *Mathew*: and thoſe good works are put by name, which make more to our purpoſe, to wit Faſting, Prayer, and Almeſdeeds, the reward of which works we are there ſaid to looſe, if we do them publikely out of vanity; but if thou doeſt them in humble ſecrecy, *Thy Father, who ſeeth thee in ſecret, will repay thee.* And leaſt any man ſhould think, that only great works ſhould be rewarded, our Saviour in plaine tearms doth tell us, that he who giveth but a cup of cold water, ſhall not want his reward, if it be done for his ſake: and we may ſee how mindful our Lord is of his promiſe; for in the laſt Judgment day to thoſe, who ſhall have done ſuch good works as

theſe

theſe are, he will ſay: *Come you bleſſed of my Father, poſſeſſ the kingdom prepard for you from the making of the world; for I was hungry, and you gave me to eate, thirſty, and you gave me to drink.* Matth. 25. Mark how God doth give them heaven, for the doing of good works. *Poſſeſſe*, ſaith he, *the kingdome*, for you gave me to eate,, to drink, &c. And ſomewhat before in the ſame Chapter: *Becauſe thou wert faithfull over a few things, I will place thee over many; enter into the joy of thy Lord.* Mark this cauſall, *becauſe thou wert faithfull.* This is the cauſe for which Chriſt ſaith, he giveth Heaven. Let *Luther*, let *Calvin*, let thoſe who care for no good works, name what other cauſe they pleaſe.

4. That our good Works are impetratory, that is, have vertue to move the liberality, goodneſſe, and mercy of God, to beſtow, in regard of them, the grant of many favours, when by Prayer they are offered up for this end, (for if they be not thus offered up, as they are joyned and applyed to this end by prayer, perhaps not any good works at all are impetratory, excepting only prayer it ſelfe; and not all prayer, but ſuch as containeth ſome petition:) that I ſay,

good works are impetratory, when they are thus joyned with prayer, is evidently proved out of that Faſt of *David*, who with the Prayer made for his ſons life joyned alſo other works of Pennance, lying on the ground, faſting, &c. *For the child*, ſaith he, *whilſt he did yet live, I did faſt and weep, but now ſeeing he is dead, why ſhould I faſt?* 2 *Reg.* 12.

5. That our good works are ſatisfactory, that is, they (performed and dignified by grace granted through Chriſt his merits) have vertue to cancel out ſin, and the paines due to ſin, is moſt clear in Scripture; and Hereticks (if loathneſſe to make ſatisfaction for their ſins did not blind them) cannot but ſee it. *Almeſ-deeds free from death*: and *Almeſ-deeds it is, which purgeth ſin, and maketh us find mercy, and life everlaſting.* Tob. 12. *Almeſ-deeds free from ſin, and frrm death, and they do not ſuffer the ſoule to go into darkneſſe.* Tob. 4. *Water quencheth the burning fire, and Almeſ-deeds reſiſt ſin.* *Eccl.* 3. In the eleaventh Chapter of St. *Luke*, our Saviour ſpeaking to the Scribes and Phariſees, ſaith, *That they ſhall be condemned in the day of Judgment; that the bloud of all the Prophets ſlaine from the begin-*

*ning*

*ning of this world, ſhall be required at their hands*: and ſix times one after another he pronounceth *Woe* againſt them; and to thoſe uncleane men, our Saviour at the very ſame time ſaid: *Nevertheleſſe, for that which remaineth give Almes, and behold all things are made cleane unto you*, as ſinfull people as you are. *Wherefore let my counſell pleaſe thee*, (it is the moſt excellent councell of the Prophet *Daniel*) *redeem thy ſins with Almes-deeds, and thy iniquities with the works of mercy.* Dan. 4.

6. This being thus declared, it may eaſily be underſtood, how things do paſſe when we do offer up any work for the ſoules in Purgatory. For firſt, the good work thus offered up, is meritorious, and therefore we always merit by it: neither can we give this merit away, becauſe rewards is only due, and Scripture promiſeth it to thoſe only, who ſhall have done well; wherefore we looſe not the leaſt parcell of the merit of good works, if we do them for the ſouls in Purgatory; yea we much increaſe it, as ſhall be ſhewed. Secondly, the good work thus offered is impetratory, that is, it is apt to move Gods mercy to grant that favour, for obtaining of which it is offered up; as

a happy death, peace among Chriſtians, the long and happy life of our noble King, or ſuch like things. Now the obtaining of all theſe requeſts is not the leaſt hindred, but very much (as we ſhall ſhew) furthered, though theſe works, which we do, be given to the ſoules in Purgatory, and offered up to God for the ſatisfaction of the paines due unto their ſins not fully ſatisfied for. Thirdly, and laſtly, this good work, which we offer for the ſoules in Purgatory, is ſatisfactory, and according to this ſatisfactory vertue which it hath (and not either as it is meritorious, or impetratratory) we do commonly apply it to the ſoules in Purgatory, becauſe the thing which theſe poor ſoules ſtand moſt in need of, is making ſatisfaction for their ſins not fully ſatisfied for: which ſatisfaction we make in their behalf, as holy *Job* did in the behalfe of his ſonnes, when he offered daily ſacrifices for their ſins. How this is not againſt Charity towards our ſelves, ſhall be declared hereafter. In the mean time ponder the words of Scripture, *A merciful man doth benefit to his own ſoul.* Prov. 11.

CHAP. VI

## CHAP. VI.

*That by offering our actions for the Souls in Purgatory, we do not merit lesse, but more.*

1.

THat we do not merit lesse, is evident out of the last Chapter: that we merit more, then otherwise we should have done, if we had not applyed these our actions to the souls in Purgatory, is taught by the Prince of Divines, S^t. *Thomas l. 3. cont. Gentes c.* 158. in these words: *The affection of Charity in him who suffereth for his friend, doth make his satisfaction more pleasing to God, then if he had suffered for his own selfe.* And it is certain out of wholy Scripture, that Charity doth add an exceeding worth and value to our least actions; for only Charity it is, which maketh a cup of *cold water*, given for Christs sake, to be rewarded in the life to come. And only Charity it was, which made the poor *widdows mite* of greater price, then the richest guifts.

2.

2. Now then all meriting hath for reward ſome higher degree of celeſtiall glory; which degree ſhould not have been purchaſed, without that meritorious work had bin done: ſo that if there be two men, who before were of equall merits, and the one of them ſhould give a cup of cold water more for Chriſts ſake, then the other ſhould give, this man for this ſo ſmall a good work, ſhould have a higher degree of glory, than the other, & conſequently he ſhould ſee God for all eternity more perfectly, and be for ever more happy then the other. So that if we did truly love either God or our ſelves, we ſhould think all ſufferings what ſoever, even thoſe of Purgatory, to be a ſmall price for the leaſt degree of glory; for indeed the leaſt is a good ſo great, that the ſuffering of never ſo long a Purgatory for purchaſing it, would not be ſo much as ſuffering a flea-bite to purchaſe the Empire of the whole world. It would make a man bleſſe himſelf to ſee, how ſtarke mad men are in neglecting ſuch a good.

3. To our purpoſe then, I ſay, that by applying our actions to the ſouls in Purgatory we do merit more, then if we

we had not applyed them to this end; and not only more, but very much more: and therefore though we did ſuſtaine other many, and great inconveniences, yet they were all to be counted as nothing, in compariſon of theſe ineſtimable treaſures of merit, which by this devotion we purchaſe. St. *Thomas in ſupplement. Queſt.* 25. *Art.* 3. ſaith excellent well. *Eſſentiall Reward is infinitely better, then the forgiveveſſe of temporall paine,,* So that though by applying our ſatisfactions unto others we ſhould omitt to gaine for our ſelves *this forgiveneſſe of temporall paine* Yet we gaine notably by the bargain, if in place thereof we much encreaſe our eſſentiall Reward in everlaſting glory. For this is an eternal good, a good infinitely better, *then the forgivneſſe of temporall paine*, as the Prince of Divines truly taught you. The Cauſes which make this act of ſo high merit, may be many: for as we have ſhewed in the fourth Chapter, this devotion may be a work of moſt ſingular Charity, moſt admirable Gratitude, moſt rare Contrition, moſt tender love towards our Lord and Saviour. But that which in a particular manner doth raiſe the worth of this

this action, is the moſt ardent Charity, and pious mercy towards our Neighbour, which here is ſo reſplendant, that it doth containe, and ſurpaſſe all and every one of thoſe works of mercy which our Saviour eſteems ſo dearly, that unto them by name he ſhall give the eternall poſſeſſion of heaven, when he ſhall come to judge. For he ſhall ſay unto thoſe who ſtand at the right hand: *Come ye bleſſed of my father, and poſſeſſe the kingdome prepared for you from the making of the world: for I was hungry, and you gave me to eat, I was thirſty, and you gave me to drink, a pilgrime, and you entertained me, naked, and you cloathed me, ſick, and you did viſite me, impriſoned and you came unto me,* Mat. 25. This act, I ſay, both containeth, and ſurpaſſeth all thoſe works put together. For who relieveth a ſoul in Purgatory, though he giveth not a peece of bread to the hungry, yet he giveth the food of life, and bread of Angels to one, who was tormented worſe then death with the hunger of it. He giveth not a cup of cold water to the thirſty, but he giveth the Fountaine of living water, which runneth into life everlaſting, unto him, whoſe thirſt of it was ſo intolerable, that

no

no paine in the world can be compared to it. He doth not lodge a poor harbourleſs pilgrim in a barne for a night, but for the whole long day of eternity, he lodgeth in the Heavenly manſions, a poor ſoul, which wandred from this her home ever ſince her creation. He giveth not a few caſt-of rags to cloath the naked, but he giveth the marriage garment unto him, who for want of it was caſt for a time into outward darkneſſe. He doth not give a comfortable viſite, to one that lieth ſick of a burning feaver; but him, who burneth with Purgatory flames, he carrieth to viſit for ever God, & his Angels. In fine, he doth not go to the impriſoned, to afford them ſome ſmal aſſiſtance, but he bringeth one out of the fiery dungeon of Purgatory, into the liberty of the Children of God.

4. Another cauſe there is, which doth wonderfully exaggerate the worth of all theſe things, which followeth in the above cited Scripture. For when the Bleſſed ſhall ſay, Lord when have we ſeen the hungry, and fed thee? our Lord ſhall anſwer them: *Verily I ſay unto you, as long as you have done any of theſe things to one of theſe my leaſt brethren, you have done them*

*unto*

*unto me.* O what reward ſhall he have of ſo liberall a Majeſty, whohath done ſo gratefull a ſervice, as the very freeing of Chriſt himſelf from Purgatory (if ſo he could be liable unto it) would be. See what Chriſt ſaid to St. *Gertrude l.*5.*c.*21. *Inſtitut. Divin.*

5. The cauſe, which may make the merit of this act to amount to an inconceptible greatnes, is this, that thoſe who are truly devoted to aſſiſt theſe ſouls, receive daily ſuch, copius ſhowers of divine grace that, if they be not very backward in correſponding to them, they muſt needs go on daily increaſing the treaſures of their merits. For though many doubt, whether the ſouls, whilſt they remain in Purgatory, do pray for them by name, who doth pray for them, (becauſe they not ſeeing God, cannot know who they are, who pray for (him) yet there ſeems to be all reaſon that they ſhould make in a generall manner inceſſant prayer to Almighty God to bleſse all thoſe, who ſhall pray for them; for this opinion is both pious and probable, as *Suarez* ſaith, *lib.* 1. *de orat. c.* 2. And *Denis* the Carthuſian recounteth, how that in a Divine Revelation, theſe words by a ſervant

vant of God were heard to be uttered with the common voice of the ſoules in Purgatory: *O Lord God grant, out of thy incomprehenſible power, a hundred fold reward to all thoſe in the world who with their prayers do help us, and lift us up towards the light of thy deity* (*de judic. anim. circa finem*) How ſoever, no man can doubt, but when they come to heaven, they will both day and night, as efficaciouſly as they can recommend unto Almighty God, the neceſſities of all thoſe, who were ſo charitable unto them, as to obtain their delivery out of their horrible torments, and to purchaſe for them the light of God; whom to ſee one moment ſooner, they know now what a good it is.

6. What gratefull heart then, can ever forget ſuch a benefactour, eſpecially when without any labour at all, yea with greateſt pleaſure and content, he can abundantly requite his charity. Ingratitude is a vice, and hath no place in heaven. More gratefull therefore queſtionleſſe will theſe ſoules be, moſt gratefull will be all their freinds, acquaintance, and kindred, their Angel-guardians, and Patrons, yea all the whole Court of heaven; ſeeing that there is that perfect

charity amongſt the Bleſſed, that every one of them is no leſſe glad of his neighbours good, then he is of his own: and this action is incomparably more grateſull unto them, in regard that the honour of the divine Majeſty is much increaſed, and our bleſſed Saviour ſo ſingularly pleaſed by it, that it is as acceptable unto him, as if he himſelf in perſon had been the party delivered from the pains of Purgatory. The graces thus flowing down upon thee may be ſuch, that thou mayeſt come to owe thy ſalvation unto them, as when by theſe Interceſſions ſome damnable temptation is born off from thee, which might have quite overthrown thee; or when by their prayers grace is given thee, to become victorious againſt ſuch dangerous temptations; or if thou haſt conſented unto them, Grace is by their intreaty given unto thee, to excite thee to moſt hearty and pure contrition. Thus by labouring to help others from Purgatory, thou mayſt help thy ſelf to avoid hell; and by concurring to bring the ſoules of others to Heaven, thou mayeſt procure heavenly glory to thy own ſelf. Thus *A mercifull man doth benefit to his own ſoule,*

*Prov*

*Prov.* 11. If thou hadſt a due feeling of the unſpeakable evills of Hell, and inconceptible goods of Heaven, thou wouldſt not a little eſteem ſuch a means as this is, ſo much helping to the avoiding of ſuch an evill, and obtaining of ſuch a good. O my deare brother, deprive not theſe poore ſoules of this relief, thy ſelf of theſe merits, the whole Court of Heaven of this joy, Chriſt of this comfort, God of this honour.

## CHAP. VII.

*That our actions offered up for the ſouls in Purgatory, are not leſſe, but more impetratory of other favours.*

1.

FIrſt I muſt intreat my Reader to call to minde that, which in the laſt chapter but one hath been ſaid concerning the impetratory vertue of our actions, which being applyed to the ſouls in Purgatory according to their ſatisfactory vertue onely, retain notwithſtanding the ſelf ſame vertue to impetrate, which they

ſhould have had, though they had not been thus applyed: for as I ſatisfie for my ſins by that very Prayer, by which I beg my daily bread, and the obtaining of this petition, is nothing hindered by this ſatisfaction; ſo the work which ſatisfieth for the ſins of others, doth not become leſſe apt to move the goodneſſe of God to the grant of any favour, for obtaining of which this work may alſo be offered. Wherefore they are in an error, who think that they muſt caſt all other devotions aſide, and neither pray for themſelves, nor for their friends, nor for their own private, or the publike neceſſities, if they follow our advice in praying, faſting, giving alms, and offering up their other good works for the ſoules in Purgatory; whereas all theſe things may be performed without the leaſt hinderance to the obtaining of any thing they can requeſt: for theſe works onely, as they are ſatisfactory, may be applyed for the relief of theſe ſoules, and as they are impetratory, they may be offered up for the obtaining of what we pleaſe.

2. True it is, that ſometimes the very thing, which we do deſire and petition in our prayers, is the relief of the ſoules

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in Purgatory, and we do actually crave, intreat, and beg for this; and unto this our ſo earneſt requeſt, we do joyn other works of faſting, almeſdeeds, &c. to move the mercy of God to hear graciouſly this our petition; and then we need not wonder if our prayers, as they are impetratory, do not impetrate for us other favours, for we never did demand them: ſo when I pray for the health of my Father, this prayer of mine doth not impetrate the health of my mother: and even as, when I pray for both the health of my Father and my Mother, this prayer of mine is not ſo efficacious to obtain the health of my Father, as it would have been made for that end onely and no other: So when I pray for other things, and alſo for the ſouls in Purgatory, this prayer of mine is not perhaps ſo efficacious to obtain thoſe other things, as it would have been, if it had been made for thoſe onely, and for nothing elſe. I did ſay (perhaps) for there be many reaſons (as we ſhall ſee preſently) for which Prayer, thus made becommeth very efficacious for the obtaining thoſe other requeſts, which I deſire to have granted, and which perhaps may

further the grant of them, far more then praying for them alone would do.

3. But for the preſent, let us ſuppoſe that ſuch a prayer is leſſe effectuall for obtaining of other things; yet this ought not to make men more backward to pray for the ſouls in Purgatory; for ſhall I never pray for my Mother, becauſe by the ſame prayer I obtaine ſome what leſs for my Father, then I ſhould have done, if I had prayed for him only? In the choice of theſe intentions, for which we pray, we muſt regard many things, as the greater glory of God, the neceſſity of our neighbour, our own ſpirituall advancement, the common good of the Church, and the like. Now perhaps all things well conſidered, there will ſcarce be found any one thing, which ought ſo dearly to be commended to out devotions as praying for the dead; in the which, among other things, there is alſo this to be noted, that as St. *Thomas* ſaith, *in ſuppl*, 3. *p. q.* 21. *a.* 5. *God doth rather accept of prayers for the dead then for the living, becauſe they not being able, as the living are, to help themſelves, do more ſtand in need of the help of others.* To the which we may

may add a worthy conſideration of St. *Denis*, that famous diſciple of St. *Paul*, (*de. Eccl. Hier. c. 7. p* 5.) to wit, that when we pray for the living, our prayer many times, as it is impetratory, obtaineth nothing at all, becauſe the thing we pray for is not convenient to be granted, or becauſe (to uſe his example) the ſins of thoſe we pray for, do hinder this effect: as the ſins of *Saul* did hinder that the prayers of *Samuel* could not be heard in his behalf, 1 *Reg.* 15. 16. This in praying for the dead doth never take place; for thoſe who are departed in Gods grace, as St *Auguſtin*, *in Enchir c.* 100. teacheth, *deſerved whilſt they lived, that theſe helps of prayers might profit them after their death*; Whence as *Bellarmin* ſaith *l* 2. *de Purg. c.* 18. *All Divines do agree that ſuch ſuffrages as are generally offered up for all the dead; do profit all of them But they diſagreee about thoſe ſuffrages which are offered up for ſome dead in particular.* For Cardinal *Cajetan*, *To.* 1. *Opuſc. Tract.* 16. *c.* 15. is of opinion, that thoſe who in this life took no care to relieve the ſouls of the dead, ſhall receive no benefit by ſuch ſuffrages, as their living friends offer up for them in particular. And

the holy and learned Doctor *Denis* the Carthuſian (*De judic. Animarum. art. ult.*) ſaith. *Thoſe who have been ſlothfull, and negligent, and hard-hearted in relieving the dead, muſt know that in the ſame meaſure that they have meaſured out to others, it ſhall be meaſured back unto them.* If this opinion were true, they ought not a little to be affrighted, who paſſe over ſo ſlightly, all that belongs to the aſſiſtance of the dead. But the milder, and contrary opinion is maintained by *Bellarmin*, and more commonly by all Divines Wherefore prayer for the dead is never made without effect. Yet it is very good advice, when we offer up our prayers for any particular perſon to offer them ſo that, if ſuch a perſon be not in need, or capable to be aſſiſted by them, they may be accepted for the aſſiſtance of ſuch others, as may be relieved by them. The obſerving of this will make our Charity ſtill to have its full effect.

4. Let us come now to the reaſons for which (as I began to inſinuate) our prayers are farr more impetratory when we remember the dead in them, then when we omit this charitable remembrance.

brance. The firſt reaſon is, becauſe this praying for the dead, is an act of mercy ſo excellent that it doth in a ſuper-eminent manner contain and ſurpaſſe all the corporall deeds of mercy put together, as hath been demonſtrated. Now there is no more efficacious means to ſtirre up the mercy and liberality of God towards us, then the exerciſe of works of mercy and liberality: For as our Saviour ſaith *Mat.* 6. *Bleſſed be the mercifull, becauſe they ſhall obtaine mercy.* And again, *Marc.* 4. *In what meaſure you ſhall meaſure unto others, it ſhall be meaſured back to you again*; (*& adjicietur vobis*) *and meaſured back with great increaſe.* Will you know with how great? *St. Luke* telleth you: *A good meaſure, a heaped meaſure, a meaſure preſſed down, and running over they ſhall give into your boſome*, *Luc*, 6. With what words could the largneſſe of this meaſure have been more fully ſet forth? And indeed of ſo good a God we could expect no other: far be it from him that our liberality ſhould rather ſhut, then open his hands. His deeds will ever prove his ſaying true: *Give and it ſhall be given unto you*, in the meaſure

ſure declared unto you, in this very place.

5. And we may be the more confident of this particular act, becauſe our Saviour taketh it as done unto himſelf; and therefore doubtleſſe as thoſe ſouls, which we have delivered, cannot but be moſt ready to further any juſt petition, which we ſhall make: ſo our dear Lord, who counteth himſelf to be the perſon releaſed, will never be wanting in the furtherance of whatſoever we ſhall pioufly deſire. Now to have his good word ſo ſure on our ſide, muſt needs be of greater conſequence for obtaining any reaſonable favour, then any thing we can deviſe. And as farr as my capacity can reach, I cannot conceive in what manner we may more efficaciouſly compaſſe the grant of all our moſt important requeſts, then by thus obliging (as I may ſay) Chriſt our Lord to ſpeak in our behalf, with that earneſtneſſe, which we may imagine thoſe ſouls to uſe, whom we have relieved.

6. A further reaſon why our Prayers, when we remember the ſouls of Purgatory in them, do become of far greater efficacy to obtain our requeſts, is this: Becauſe

Becauſe (as hath been inſinuated) this prayer, though of it ſelf it hath not this greater efficacy, yet what it wanteth of it ſelf, it procureth to be far more effectually performed by the help of thoſe voices, which it winneth, among which the firſt place is to be given to the *Word* incarnate, whoſe words cannot but be heard: *I did know, that thou doeſt alwayes hear me*, ſaith this our Lord, *Joan.* 9. The voices alſo of heavens whole Court cannot but joyn with the *Word*, both becauſe their affections are united with an inſeparable true-lovers knot, and becauſe there is not one in heaven, who thinketh not himſelf to have particular intereſt in the furtherance of this cauſe; for all that Bleſſed manſion love the ſoule releaſed, even as they love their own ſouls. For as St. *Auſtin* ſaith, in Manuali 35. *There no body loveth another leſſe than himſelf: Whence every one doth not otherwiſe rejoyce at each ones good, then at his own.* And conſequently all and every one of them will be in a manner as forward to aſſiſt us, as thoſe ſoules will be, who were releaſed by our prayers. And who can expreſſe how ready theſe ſoules releaſed, or relieved by us, are to help us in all occurrences?

ces? Tell me now, what means can you invent more efficacious to make, in a manner, ſure whatſoever you requeſt.

7. Behold here a moſt admirable manner of Communication, which we living in the Church Militant, may keep with our brethren, both belonging to the Church patient in Purgatory, and Triumphant in Heaven; ſo obliging, and ſo gratifying them, and each one of them, that we come to have as many, and as powerfull Interceſſors to promote all our juſt requeſts, as Heaven hath Citizens. Art not thou then (Dear Chriſtian) of my minde, that in order to obtain any favour for our ſelves, or for any other, there is ſcarce any means ſo effectuall, as to be ſtill aſſiſtant to theſe ſuffering ſouls, by procuring ſacrifices, by offering Prayers, Faſts, and Almſdeeds for them? The *R. F. Alexis de Salo* (1. part 62.) thus writeth of himſelf. *One of my particular Devotions is, whenſoever I deſire to obtain any particular favour for my ſelf, or any other, to ſay ſome few prayers for the Dead. And I aſſure you, I have experienced in my ſelf and others ſtrange effects.* For my part I have ſeen, and by moſt credible relations heard, ſo many apparent examples to confirm this practiſe,

practiſe, that no Sophiſtry of never ſo ſubtle diſputants ſhall diſpute me out of it. This experience quite blunts their ſharpeſt weapons. Though if we come to diſputing, I hold my ſelf to have ſaid enough both here, and in the firſt part, *Chap.* 24 from *num.* 6. to *num.* 10. I cannot therefore but recommend the Devotion which many uſe; who being to undertake long and troubleſome journeys, do willingly undergo this difficulty, to the end that they may make, as it were, as many Pilgrimages, as dayes journeys, for the relief of theſe ſouls, in whoſe behalf they daily offer up the labour, and toile of each dayes travell, which by this devotion becomes both more ſweet and proſperous. But that the leaſt occaſion of the leaſt errour may not be given by what I write, I have thought fit to ſpeak here a ſhort word of two queſtions, very commonly demanded.

8. The firſt queſtion is, Whether we are to implore the aide, help, or interceſſion of ſuch ſouls as are ſtill in Purgatory. And I make choice to anſwer by recounting unto you, what hath been delivered by two of the greateſt perſonages of this latter Age. The firſt is Cardinal *Bellarm.* *l.* 2.

*l. 2. de Purgatorio. chap. 17. It is not incredible but that the ſoules in Purgatory do pray & impetrate for us; for Dives in Hell,* (Luk. 16.) *prayed for his brothers, when he was in greater torment, than thoſe in Purgatory*: Yet I pray note well what follows. *But though theſe things be true, yet commonly it ſeemes ſuperfluous to beg of them to pray for us Becauſe they have no ordinary means to know what we doe in particular. But they have onely in general this knowledge, that we are in many neceſſities. Neither is it likely, that ordinarily they have Revelations concerning what we do, or what we ask of them*: Thus far *Bellarmin*. Let us now hear the other great Doctor, which is *Suarez l. 1. de Orat. c. 10.* writing thus of the ſoules in Purgatory. *If they know not our prayers, it ſeems an idle and ſuperfluous thing to pray to them Yet I adde, that it is not certain that they do not know our prayers. And it is not incredible, but that they are made known to them by their Angels-guardians, or elſe by our Angels. For this is not a thing above their ſtate. And this is an act ſutable to the office of thoſe Angels-keepers. Wherefore if any one ſhould find fruit and devotion, in this manner of prayer, he ſeems not to be diſſwaded from it* But (good Reader) paſſe not over theſe his following words, without

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taking ſpeciall notice of them. *Although (ſaith he) this manner of Prayer ſeems not neceſſary. Becauſe Devotion towards the ſouls in Purgatory is more manifeſted by ayding and aſſiſting them by ſatisfactory works, done in their behalf, and by praying for them. And this ſuffices to move them to pray for us, when and after what manner they ſhall be able according to the divine ordination.* This ſeems the very beſt deciſion of this queſtion. If the Heire apparent to a great Kingdom were held captive by his Enemies, & left in cruell torments by them, from which, either by ſome convenient adviſe or deviſe, I were able to relieve him; think you not that I ſhould far ſooner deſerve his favour and aſſiſtance in all things, by affording him my ſeaſonable help, rather then in imploying my hands to preſent an unſeaſonable Petition unto him to be aſſiſtant unto me. Theſe who are now in Purgatory be heirs apparent to the Kingdome of Heaven, though their offences (which be their greateſt enemies) have left them for a time abandoned to unſufferable torments. If we deſire indeed to obtain and deſerve their beſt ayde and help, let us rather be now ayding and helping unto them, by moſt ſeaſonable prayers for them, then become

come unſeaſonable Petitioners unto them. Moreover by thus affording them relief, rather then by begging relief of them, I ſhall win the favour of their Angel-keepers, their patrons and friends in Heaven, and Chriſt himſelf, with all thoſe bleſſed Spirits, as the prealledged Reaſons do convince.

The ſecond queſtion is; *Whether ſoules in Purgatory pray for the Living?* *Bellarm.* above cited, ſuppoſes that they pray for us in a general manner; which opinion is accounted both *Pious and probable* by *Suarez* above cited, *Chap.* 11. And he declares it very well to our purpoſe. *They may pray* (ſaith he) *for all ſuch as pray for them, or who do any thing advancing their deliverance For that prayer is for ſuch perſons as God knows in particular, although theſe ſoules do not. They may therefore begg of God that he would be pleaſed to ſuccour them, to forgive their ſins (by ſtirring them to contrition) to take temptations away from them, and do them ſuch like favours as theſe are.* And whoſoever ſhall well ponder it, he will finde theſe favours to be ſuch, as may extraordinarily conduce towards our eternal ſalvation, as we ſaid in the end of the ſixth Chapter. Yea by this means,

we may come alſo often to obtain all thoſe our pious Requeſts, to further which we did betake our ſelves to offer up ſome peculiar devotions for the ſouls in Purgatory. For whilſt theſe ſouls, all of them, are ſo frequently, and as it were inceſſantly begging, that God would graciouſly grant all that piouſly ſhall be demanded of him, whether it be for themſelves, or for others; by all ſuch as ſhall be their ſpeciall benefactors, the Divine Mercy, by ſo fervent, by ſo juſt, by ſo inceſſant prayers, of ſo many, and ſo good friends of his, is ſweetly drawn to condeſcend to their requeſt. *For why ſhould not this be their requeſt* (ſaith *Suarez*) *ſeeing that this is an act of Charity and Gratitude.* Whence with the ſame Doctor, I conclude, *That we have from hence ſufficient ground to be alwayes well doing to theſe ſoules, to the end that we may the more be made partakers of their Prayers.*

## CHAP. VIII.

*That by offering our Actions for the Soules in Purgatory, we do not leſſe, but more ſatisfie for our own Sins.*

1.

NOw we come to that point, which onely hath difficulty in this matter; for it may ſeem clear, that when we give away to others the fruits of our own ſatisfaction, we cannot enjoy theſe fruits our ſelves, no more then we can pay our debts with the ſame money, which we pay for the debts of our friends. This difficulty is very ſolidly anſwered, by ſaying that which is moſt true; to wit, that to pray for, and aſſiſt the ſoules in Purgatory, is an act ſo highly meritorious of grace and glory, an act ſo impetratory of ſuch things, as may be eternaly beneficial to our own ſoules, that the loſſe of the fruit of our ſatisfactions is nothing to be valued in regard of the gain, which we purchaſe, as may appear by what hath been ſaid before, *Cap. 8. num.* 2,3. A ſecond

cond, and ſufficient anſwer might be, that this loſſe may fully be repaired by the gaining of Indulgences for our ſelves. So though I cannot pay my own debts with the ſame money, which I pay out for the debts of my friends, yet I may by favour, procure a releaſment of my own debts, and ſo be as free from them, as if I had paid them with that money, which I liberally laid out to diſcharge my friends debt. That ſuch favoursor, Indulgences may be obtained, we will prove at large, *Chap.* 12.

2. But theſe two anſwers being for the preſent let paſſe, I intend to make good the title of this Chapter, and to ſhew that this devotion is a rare kinde of ſatisfaction. For underſtanding of which it is much to be noted, that when we do any good work for the ſouls in Purgatory; for example, when we faſt, or pray, or give almes for them, we have ſuch a kinde of act, as this is, *I do offer this Faſt, this Prayer, this Almes, for ſuch a ſoule, or ſoules in Purgatory.* The thing therefore which we give away, is onely ſuch a Faſt, Prayer, or Alms, and of the fruit of this work as it is ſatisfactory, we wholy deprive our ſelves; and conſequently as it

is ſatisfactory, it maketh no ſatisfaction for our ſins, but only for their ſins for whom we did offer it: yet that act, by which I, offering this Faſt for another, deprive my ſelf of the fruit thereof, redoundeth wholy to my prof: neither doth any part of it benefit any one, but my ſelf. Now I affirme that with this act, by which with ſo great Charity to God and my neighbour, I give away this Faſt, this Almes, and Prayer, I do both ſatisfy for my ſins, and ſatisfy in no mean manner, but in a manner farr more excellent, then is ordinarily conceived.

3. For firſt this is an act moſt meritorious, and conſequently moſt ſatisfactory. For as the learned *Vaſquez* teacheth 2. *p. q.* 94 *dub.* 5. *n.* 3. Every good work, for the ſelfe ſame cauſe for which it doth deſerve to be rewarded in heaven, deſerveth alſo freedome from ſuch impediments as may hinder the enjoying of this reward; ſuch an impediment as the being in Purgatory would be. Moreover, the more that we by our good deeds do endeare our ſelves to the Divine Majeſty, the more we do recompence any former diſpleaſure don unto him. Grate-

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full ſervices cannot but aboliſh old offences. Hence alſo Divines of prime note do averre, that all good Acts are in the ſelf ſame degree ſatisfactory, in which they are meritorious So ſaith *Victoria, Soto, Ledesma &c.* Now we have demonſtrated, that this act is in a very high degree meritorious, and therefore by conſequence it muſt be in a very high degree ſatisfactory.

4. But let us conſider a little more this act by it ſelf: Firſt it cannot but be hard and laborious to corrupted nature to be willing to faſt for another, pray for another, give alms for another: and if this be not very difficult, why do you hold back ſo much, ſeeing it may be ſo beneficiall unto you? If you finde no difficulty, becauſe your Charity towards your neighbour is ſuch, that with joy you can do all theſe things for his ſake; this pious diſpoſition of yours doth not leſſen, but increaſe the ſatisfactory vertue of this act. For as excellently, St. *Thomas in ſuppl q. 15. a. 1. The leſſening of the paine, which proceeds from the readines of the will cauſed by Charity, doth not diminiſh, but increaſe the efficacy of our ſatisfaction.*

5. Again, this is an act of rare Charity towards God, whose glory we advance by thus procuring the increase of his honour, done to him in heaven by the souls we release; and towards our Neighbour, to whom we procure the greatest good that may be. Now (as *Koninckc*, saith, *de Sacram. disp.* 10. *de satisf. dub* 4.) *Not a few, but all Divines do teach, that by an act of Charity produced with never so much ease and delight, a man may satisfy for all the pains he hath deserved.* The Scripture telleth us as much: *Many sins are forgiven her, because she hath loved much.* Luc. 7. *Above all things having continually mutuall Charity among your selves, because Charity doth cover the multitude of sins.* 1 Pet. 4. And if this be not enough, *Charity doth cover all our sinns*, Prov. 10.

6. Lastly, This act is one of the chiefest deeeds of mercy, surpassing all the works of corporall mercy put together; and therefore questionlesse it is an act most highly satisfactory: for if of all corporall Almes it be written, that they *free from sin and death, and do not suffer the soul to go into darknesse*, Tob. 4. That they *resist sin, as water doth the burning fire*, Eccl. 3. That if you *give Alms, all shall*

*be*

*be clean unto you*, Luc. 11. What ſhall we think of this ſpirituall alms, by which heaven is given, and Purgatory paines forgiven to a poor ſoul, made of a moſt pitifull priſoner, a moſt glorious Saint. What a work of mercy is this? Of the works of mercy in generall, St. *Thomas* ſaith. 2. 2. *q.* 3. *a.* 2. *The works of ſpirituall mercy are ſo much more excellent, then the works of corporall mercy, by how much the ſoul is more noble then the body.* By this it appeareth, that all thoſe who exerciſe theſe works of charity, and ſpirituall mercy frequently (as all do, who do much for the ſouls in Purgatory) are ſo farr from depriving themſelves of all ſatisfaction, that as often as they give their ſatisfactory works away, they heap up great treaſures of ſatisfaction: ſo that here that which the Scripture ſaith in the Proverbs, is perfectly verified: *Some men divide to others their own riches, and become the richer thereby*, Prov. 24.

## CHAP. IX.

*That by offering our actions for the ſouls in Purgatory, we have great hope of eſcaping either all, or a good part of Purgatory.*

1.

THe proof of this title may be in part drawn out of the precedent Chapters; for this act being ſo eminent, if we regard merit, and ſo effectual, if we regard impetration, may with good ground be thought partly to deſerve, as it is meritorious, partly to obtaine by the way of favour, as it is impetratory, that our mereiful Lord ſhould deal more mildely, then the ordinary courſe of juſtice exacts, with all thoſe, who have both made a moſt noble kinde of ſatisfaction for their own ſins, and have with a moſt heroicall charity, done many worthy actions to ſatisfy for the ſins of others: neither be there wanting many convenient reaſons, to perſwade us to have this honorable conceit of the Divine goodneſſe.

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2. The holy Scripture it ſelf gives us good ground to build this opinion. *Charity doth cover the multitude of ſins*, 1 Pet. 4. And yet more clearly: *Charity doth cover all our ſins.* Prov. 10. And what Charity more eminent than this: *Alms free from ſin, and from death, and permit not the ſoule to go intodarkneſſe?* Tob 4. *Give alms, and all ſhall be clean unto you*, Luc. 11. Now if theſe prerogatives be to be granted to alms-deeds, when they are plentifull, (which I add, becauſe St. *Chryſoſtome* ſaith *Non dare, ſed copiosè dare, eleemoſyna eſt*: *Not to give, but to give plentifully, is an alms-deed*) if I ſay, almſdeeds be thus priviledged, being a meer work of mercy corporall; what ſhall we think of this alms, ſo incomparably ſurpaſſing all corporall works of mercy? for it relieveth a greater miſery, than any corporal neceſſity can be, and it beſtoweth a gift, no leſſe than the poſſeſſion of God himſelf. Shall ſuch an alms permit the giver of it to go into darkneſſe? No; this alms alſo will make all clear: for, *He who giveth to the poore, ſhall not want*, Prov. 27. He ſhall not ſuſtaine this neceſſity, the moſt grievous a poore ſoule can be in, becauſe as holy *David* ſaith, Pſal. 40. *Bleſſed is he who underſtandeth*

*eth concerning the poore and needy, in the evill day our Lord will deliver him.* He ſhall be delivered in that day, which to others is ſo evill.

3. And indeed how can we think otherwiſe? for be not theſe our Saviours words, *As long as you have done theſe things unto any one of my brethren, you have done them unto me?* Now if our Saviour taketh the delivery of the Souls of his brethren as gratefully, as if his own ſoul had been freed from Purgatory; what ſhadow of likelihood is there, that he will not procure the delivery of him, whom he acknowledgeth to have been as his own deliverer? who of us can have the heart, (and our hearts are hard enough) yet who of us can have the heart, to let him lie roſting in Purgatory flames, who hath freed us from this miſery, eſpecially if we could effect his releaſment, as eaſily as our Saviour can work ours, even without breach of the very rigour of juſtice; to wit, by offering in our behalf his ſuperabundant ſatisfactions for the ſupply of ſuch ſatisfaction, as we ſtand in need of; that is, to beſtow for his own ſake a Plenary Indulgence upon us: which though it be a favour extraordinary, yet the motive

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to grant it beareth proportion with ſuch a grant; and to him who hath ſhewed ſo extraordinary charity, liberality, and mercy, it ought not to ſeem ſtrange, if extraordinary charity, liberality, and mercy be ſhewed by him, whoſe bowels are made all of Charity, bounty, and compaſſion: for if in puniſhing God obſerveth this rule, *By what things a man ſinneth, by the ſame alſo he is tormented.* *Sap* 11. *As he hath done, ſo it ſhall be done unto him. He ſhall reſtore ſoule for ſoule, eye for eye,* Lev. 29. may we not juſtly think, that in matters of favour he doth ſhew greateſt mercy to him, who hath ſhewed greateſt mercy to others? what other ſenſe have thoſe words, Matth. 5. *Bleſſed be the mercifull, for they ſhal' obtain mercy?* Wherefore, *As he hath done, it ſhall be done unto him.* As he hath offered his ſatisfactions for the releaſment of the Souls of Chriſts brethren, ſo Chriſt will offer up his ſuperabundant ſatisfaction for the releaſment of his ſoul. *Soule for ſoul ſhall be repayed to him,* ranſom for ranſome. As he hath freed others, ſo he ſhall be freed himſelf. Very rationall were the words of *Abimelec* to *Abraham, according to the mercy which I have done to thee, do thou to me,* Gen. 21.

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4. We muſt not here overſlip, in a curſory manner, that evident text of Scripture, which doth almoſt demonſtrate that which we have ſaid. *Give, and it ſhall be given unto you*: but mark well in what meaſure. *A good meaſure, a heaped meaſure, a meaſure preſſed down, and running over, they ſhall give into your boſome*, Luc. 6. The thing which we did give, was the fruits of our ſatisfactions, for ſupply of our Brethrens want, by which gift he was releaſed. Wherefore that our Lord may return us equall meaſure, as great wants of ours muſt be ſupplyed by the fruits of his ſuperabundant ſatisfactions: but that this meaſure be *a heaped up, a preſſed down, and running over meaſure*, we may expect to be, in that over liberall manner, made partakers of Chriſts ſatisfactions, that by them our debts being to the laſt farthing wholy diſcharged; or an act of perfect Contrition, or Charity, being by his gracious gift beſtowed upon us, we may paſs without impediment to the reward of our charity.

5. To all theſe ſo well grounded reaſons we wil add for a concluſion, the certain aſſiſtance, which infallibly in this our neceſſity will be afforded us, by all thoſe, whom

whom we have either releaſed, or relieved: and not onely all theſe happy ſouls, but alſo all, and every one of their bleſſed kindred, Angel-guardians, Patrons, *&c.* will favour us in our death, to requite the favour, by which we obliged them in our life: ſo that many of the Saints, by their glorious interceſſions, and ſome by offering up for us their ſuperabundant ſatisfactions, will ſo prevaile with the mercy of God, that we need not much fear, all helps being put together, to be long left forlorn in the flames of Purgatory.

6. And leaſt perhaps this feare might have ſome little place left in any mans heart, it hath pleaſed the Divine goodneſſe, by word of mouth, to confirm all we have ſaid. St. *Gertrude* was one of the moſt renowned *S*aints for vertue, and one of the moſt wonderfull Saints for the miraculous favours, which daily were done unto her, that the Church hath had. This bleſſed Saint (as *Denis* the Carthuſian relateth) did with an admirable affection, give all and every of her actions, wholy unto the ſouls in Purgatory, not reſerving for herſelf the leaſt fruit of her ſatisfactions. Coming there-

therefore to dye, ſhe began not a little to be afflicted in minde, for fear leaſt that having many ſins to ſatisfie for, and having left her ſelf deſtitute of all her ſatisfactory works, ſhe might be lyable to grievous puniſhments. But Chriſt himſelf did vouchſafe to comfort her with theſe words: *That thou mayeſt underſtand, how gratefull that charity of thine hath been unto me, which thou didſt ſhew towards the ſoules, I do euen now forgive thee all thoſe pains, which thou ſhouldſt have ſuffered And I, who for one have promiſed a hundred fold, will now ſhew my liberality, and I will heap up glory upon thee.*

7. This comfort may they expect, who have ſhewed the like mercy towards the ſouls of their brethren; but thoſe, who have ſlighted this devotion as ſuperſtitious, or fit onely for old wives, may juſtly feare, to have thoſe dreadfull words ſpoken unto them: *Juſtice without mercy to him, who hath not done mercy.* Jac. 2.

CHAP.

## CHAP. X.

*That it is not against Charity to our selves, to offer our actions for the souls in Purgatory; but it is rather against it, not to offer them.*

1.

THE common and the only objection, which any Catholique can make against this liberality towards the souls in Purgatory, is this; That though our prayers, or other good works, offered up to God for the souls in Purgatory, be equally, or rather more, both meritorious & impetratory, then otherwise they would have been; yet it cannot be denied, but that they do not satisfy for our own sins: which seeing that they be many and great, the pains due unto them will be excessive; and therefore if our Charity were wel ordered, we would not so forget our selves, as to leave our selves in this manner deprived of those satisfactions, for want of which we shall be liable to these torments, which be so very

very terrible. This objection I have differred to this place, becauſe now the anſwers unto it, out of that which hath been ſaid, will be moſt clear.

2. I anſwer then firſt, that though we did become lyable to theſe and greater pains, yet they were not ſo much to be eſteemed as a flea-bite for gaining of a kingdome, if by this our charity towards the ſouls, we might increaſe (as we do moſt highly increaſe) the crown of our eternall glory. See *Chap. 6. n.* 2. I anſwer ſecondly, that by the gaining of Indulgences we may prevent this pretended incommodity, as we ſhall prove at large in the 11. Chapter.

3. Thirdly, I give this direct and clear anſwer, that though by the works we do for the ſouls, we do ſatisfy only for their, and not at all for our own ſins, yet by that rare act of Charity, by which we give theſe works away unto them, we do ſatisfy in a moſt high degree; as hath been proved in the eighth Chapter: yea in a degree ſo high, that by this ſatisfaction (and other helps, as we did demonſtrate in the laſt Chapter) we have great hope of eſcaping either all, or greateſt part of Purgatory: yea by this devo-

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tion we may come to eſcape Hell it ſelf, as we declared *chap. 6. n 6.*

4. To conclude this Chapter; in a word, it is nothing againſt well ordred charity towards our ſelves, to help theſe ſouls as much as we can; but it needs muſt be againſt perfection of this Charity, not to aſſiſt them to our full power; for that we looſe the merit of ſo rare a charity, and the loſſe of this merit is a loſs of the perfecter ſight of God for ever. What a loſſe is this (dear Brother) what a loſſe is this? Remember what we ſaid out of St. *Thomas, chap. 6. n. 3. That our Eſſentiall Bliſſe* (which conſiſts in the fruition of God, of which we are made more abundantly partaker by having exerciſed more abundant Charity to our neighbours) *is infinitely better then the forgivneſſe of temporall paine*; which notwithſtanding is the chiefeſt good, which thoſe niggards aime at, who pretend ſo much charity to themſelves. They underſtand not, that true Charity to themſelves conſiſts in the reall deſiring, and effectuall procuring their own good. Thoſe do not do this, who fixing their eyes only upon that temporall good, which conſiſts in purchaſing forgiveneſſe of the

temporall paine due to their ſins, omit to procure that, which *is infinitely better then this forgiveneſſe*. That is, they omit to purchaſe a more eminent degree in fruition of Eſſentiall Beatitude, by being made partakers of which they might have known, honoured, loved, and enjoyed God, for a whole Eternity, in a far more perfect manner then now they ſhall. A good, ſo farre ſurpaſſing the forgiveneſſe of all temporal pain in Purgatory, That there is not one of the Saints in Heaven, who would not willingly undergo the temporal pains of a thouſand Purgatories, if by the nndergoing of them, he might notably increaſe his Eſſential Glory in Beatifical Viſion, and Fruition; as we may do, exerciſing theſe moſt meritorious Acts of Charity in relieving the Souls in Purgatory, which how much they conduce to our advancement in Eſſential Beatitude, hath been largely declared in the ſixth and ſeventh Chapters.

5 I have yet one ſhort Queſtion to ask of theſe provident ſelf-ſeekers of their own commodity; whether they do conceive, that by reſerving all the benefits of their ſatisfactory works to themſelves onely, with-

without beſtowing any part upon the ſouls of their diſtreſſed Brethren, their ſatisfactions will ſo abound, as to ſuffice for the full payment of all their debts to God, even to the laſt farthing. Surely you little underſtand the greatneſſe and multitude of your offences, and hugely overvalue your own works, if you think you have no reaſon to *fear* a very *fearfull* account in Purgatory. But (as I proved in the former Chapter) thoſe, whoſe Charity hath been eminent in Relieving the ſouls of their departed Brethren, may have juſtly great hopes of avoiding all, or a very great part of their Purgatory-pains: ſo that the forgiveneſſe of temporal pains in Purgatory, which you eſteem ſo great a good, may ſooner be purchaſed by this Devotion, together with a far more eminent degree in Eſſentiall Beatitude, which is a good ſo infinitely ſurpaſſing the former. Wherefore if we be indeed true lovers and ſeekers of our own commodity, here is enough ſpoken unto us.

## CHAP. XI.

*By what means, we may help the ſoules in Purgatory.*

1.

IF God hath done us the favour to ſoften our hearts, we ſhall not now deſire any new motives, but rather ſeek by what means we may chiefly relieve theſe poore ſoules. For thoſe, who are thus diſpoſed, we will declare what is to be done in this matter.

2. That which in the firſt place ought to be recommended is, that if they will indeed benefit either their own ſouls, or ſatisfie for the ſouls of their neighbours, they muſt put themſelves in the ſtate of grace: for a dead member can neither help the body, of which it is a member, nor any body elſe. And St. *Paul* ſaith, 1 Cor. 13. *Although I ſhould diſtribute all my goods, although I ſhould deliver up my body to burn, yet if I ſhould not have charity, it profiteth nothing.* This ſuppoſed,

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3. The ordinary means of relieving the dead be theſe; Prayer, Faſting, and Almſdeeds. As for prayer for the dead, itis inſtituted by the Apoſtles themſelves, as we proved in the firſt part; and ſo eſteemed by the holy Church, that at the end of every houre of Divine Office, ſhe teacheth us to pray, that the ſouls of the faithfull may reſt in peace; for ſhe would not have us pray at any hour, without remembring theſe afflicted ſouls in our prayers. It would make one wonder to ſee, with what affection St. *Auſtin*, in the two laſt Chapters of his ninth book of his Confeſſions, doth pray for the ſoul of his dead Mother: and not content with his own prayers, he doth earneſtly crave and beg the prayrs of all, in theſe fiery words. *Inſpire, O Lord, inſpire into thy ſervants, that as many as ſhall read theſe things, may be mindfull at thy altar, of* Monica *thy ſervant, that that which ſhe did laſt of all requeſt of me, may be the more plentifully performed by the prayers of many.*

4. But among all kinde of prayers there is none comparable to the Oblation of the dreadful Sacrifice of the Maſs: for in this Sacrifice the ſelf-ſame Chriſt is offered, in an unbloudy manner, upon

the Altar, who was offered in a bloudy manner upon the croſſe. So ſaith St. *Ambroſe, in Hebr.* 10. *We offer alwaies one and the ſame ſacrifice, and not one lamb to morrow, and another to day, but alwaies the ſame, one Chriſt is every where, here fully and there fully.* And again, *l.* 1. *in Luc. c* 1. *When we ſacrifice, Chriſt is preſent, Chriſt is ſacrificed.* For as St. *Auſtin* ſaith *l.* 4. *de Trin. c* 14. *The fleſh of our ſacrifice is made the body of our Prieſt.* Wherefore that moſt antient, and glorious Martyr St. *Hippolitus*, in his Oration *de Conſummatione mundi*, bringeth in our Saviour thus ſpeaking to our Prieſts: *Come you, who daily ſacrifice my body, and my bloud.* And Chriſt ſaith this to all Prieſts; for as excellently, St. *Chryſoſtome hom* 2. *in* 2. *ad Tim. The ſacred Oblation what Prieſt ſoever offers it, is ſtill the ſame: for men do not ſacrifice this victime, but Chriſt himſelf.* Wherefore the victime, which in this Sacrifice is offered, being true Chriſt, and the ſelf ſame Chriſt being chief Prieſt, which by his Miniſters and Subſtitutes doth ſanctify and offer this victime, can any one wonder, if all we Catholiques, together with St. *Cyril of Hieruſalem* (*Catech. myſtag.* 5.) *Do believe, that the obſecration of that holy and dreadful*

*Sacrifice,*

*Sacrifice, which is placed on the altar, is the greateſt help for the ſouls, for which it is offered.* See this place at large; for nothing can be ſpoken more Catholikely.

5. The Sacrifices of the old Law were eſteemed by the chief and only true believers of thoſe times, to have ſuch vertue to relieve the dead, that when ſouldiers were ſlain in battaile, they made a gathering of no leſſe then *twelve thouſand drachms of ſilver, and ſent this money to Hieruſalem, that ſacrifice might be offered for the ſins of the dead.* 2. *Machab.* 12. What eſteem then ought we to have of our Sacrifice? St. *Auſtin l.* 9. *Confeſſ. c.* 3. deſervedly praiſed his dead Mother in theſe words; *She did not think how to have her body ſumptuouſly buried, or embalmed, but ſhe deſired that her memory might be made at Gods Altar; at which ſhe never omitted any one day of her life to be preſent, knowing that from thence is diſpenſed the holy Hoaſt, or Sacrifice, whereby is blotted out the guilt of the world.* And this which ſhe requeſted, was fulfilled, *when the Sacrifice of our price was offered for her,* as *St Auſtin, cap* 12. of the ſame Book, ſaith it was.

6. This piety, which ſo flouriſhed in the primitive Church, ceaſeth not in the prime

prime parts of the world to flouriſh in theſe our days. No leſſe then one thouſand and ſeven hundred Maſſes, upon one and the ſelf ſame day, were in *Madrid* celebrated at the funerals of *Margaret* wife to *Philip* the third king of *Spaine*: and beſides a thouſand Maſſes, which this Queen by her will gave order to have ſaid for her ſoul, the King of his liberality cauſed twenty thouſand more to be ſaid for her. *Guſman, in vita Margar. Auſtriac p.3. c.3* It is not very many years ſince the death of the Archduke *Albertus*, Prince of the Low-countries, whoſe pious Wife, *Iſabell*, did procure for the reliefe of his ſoule fourty thouſand Maſſes, and for thirty dayes together ſhe her ſelf did hear ten Maſſes daily, for her pious Lord and Husband. *P. F. Jac. Curvoiſier, in Mauſolæo.*

7. As for Faſting, moſt remarkable is that which we read in the Scripture: That after the death of *Saul* and his ſons, *The men of Jabes Galaad did take his dead body, and the dead bodies of his ſons, and buried them in the wood of Jabes, and faſted ſeven dayes*, 1 Reg. c. ult. Under the name of Faſts all other mortifications, and auſterities are comprehended, as diſciplines,

plines, hair-cloath, lying on the grouud, *&c.* But becauſe ſome mens ſilken ears cannot endure ſo hard language, as the naming of theſe things; and others under pretence of health will plead inhability to perform ſuch works, I will add ſome few acts of mortification, which no man or woman can be too weak to exerciſe. For example, to debar themſelves of ſome leſſe neceſſary recreations, to abſtain from ſome ſweet morſels, for ſome ſmal ſpace to keep ſilence, not to ſee, not to hear ſuch, and ſuch curioſities. But one act of Vertue there is, which the weakeſt creature in the world may practiſe; and it is an act of ſo high worth, that the ſtrongeſt man in the world can ſcarce practiſe a better. It is this: for Chriſts ſake to forgive all thoſe, from your very heart, who have done any injury, or injuries unto you. This is not my doctrine, but the doctrine of St. *Auſtin*, *Serm* 41. *de Sanctis*, in theſe words: *Thoſe, who deſire to be delivered from this temporall purging fire, let them by continual prayers, and frequent faſtings, and large alms, and eſpecially by forgiving them who have offended againſt them, redeem their ordinary daily ſins.* This act, which St. *Auſtin* doth ſo eſpecially, above

above all other, commend, hath a better recommendation in the word of God; which doth in plain terms promiſe to this act a plenary Indulgence, a Jubily, a full Remiſſion of all ſins in this large form of Grant, *Forgive, and it ſhall be forgiven unto you, Luc. 6.* And again: *For if you forgive unto men their offences, your heavenly Father alſo will forgive your ſins unto you.* Mat. 6. This pardon you may gain for the ſoules in Purgatory. Hear then a memorable example to this purpoſe.

8. The onely ſonne of an honourable Widdow was murdered by a wicked fellow, who being for this his murder in danger of being apprehended by the Officers, had hid himſelf: but the Officers and the Widdow had intelligence where he lay. The Officers went to the place to take him, but the pious widdow did, for Gods ſake, ſo truly pardon this greateſt miſchief, which could have been done her, that ſhe did not onely certifie the murderer of his danger, to the end he might fly away in time, but for this end did ſhe furniſh him alſo with money, and gave him the horſe of her dead ſon, that he might eſcape the better. After this ſhe retired her ſelf to pray for her ſons

ſoule,

ſoule; when behold her ſon all in glory appeared unto her, and told her, that for ſo great Charity towards his murderer, God had already freed him from the fire of Purgatory, which for many years he ſhould have ſuffered. *Oſroſius fer. 6. poſt Cineres.* Thus much for this point. We may alſo much relieve the ſoules in Purgatory, by ſuffering for them ſuch croſſes, as it ſhall pleaſe God to lay upon us: as ſickneſs, loſſe of goods, of friends, trouble of the minde, and all kinde of afflictions; which are exceeding ſatisfactory, if we accept them willingly, or bear them patiently.

6. A third kinde of ſatisfaction moſt availeable to the Souls in Purgatory, is to exerciſe Almſ-deeds, which be moſt effectuall to aboliſh all pain due to ſin, and therefore moſt profitable to thoſe poore ſoules, both when they are given to any ſort of poore men, and moſt of all, when they are given unto thoſe, who are voluntarily poore, as all religious both men and women are: for they will be ſure to pray devoutly for the dead. So that they receive a double benefit, both by the gift of the alms it ſelf, which is a work highly ſatisfactory, and alſo by the prayers of thoſe

thoſe, to whom the alms are given, who often are very great ſervants of almighty God, & their prayers moſt powerful with him. It was the voice of an Angel ſent from Heaven, which ſaid, *Alms-deeds free from death, Alms is that which purges ſins, and makes us finde mercy and life everlaſting.* Tob. 12. 9. *Water quenches fire, and alms-deeds reſiſt ſin.* Eccl. 9. Quench, O quench theſe ſo painfull flames with ſo ſoveraign water. Hence is that excellent advice of St. *Ambroſe, L.* 1. *de fide Reſurr.* who exhorts the parents to beſtow the portions, which they intended to have given their children, who now are dead, in alms-deeds, for the relief of their ſouls. The ſame Devotion was alſo taught in the Greek Church, by the golden mouth of St. *Chryſoſtome, Homil.* 32. *in Mat.* to 2. *If* (ſaith he) *many Barbarous people uſed to burn together the bodies of their dead friends, and all which belonged to them; far more rationally mayſt thou make over to thy dead ſon thoſe goods of thine,* which thou haſt deſigned for him. *Do you think, that your Son departed this life ſtained with any ſpot of ſin?* Yes, ſurely thou haſt reaſon to think ſo. But what then? Then ſaith St. *Chryſoſtome, Give him what ſhould be his own, that*

*there*

*thereby he may wipe off those ſtaines.* So he. And in another place, he upon an other occaſion, ſuggeſts a laudable exerciſe of Charity, which our Devotion may thus apply to the relief of the ſuffering ſoules of our brethten. Place at your beds-head or cloſet a little box, and when you prepare to go to reſt, and have now made your uſuall *Examen* of your Conſcience, with hearty contrition and ſorrow for your ſins, enjoyn your ſelf this ſmal pennance, to caſt into that box the ſmalleſt farthing token, or mite which thou haſt: And account it a kinde of ſacriledge, to beſtow any parcell of this ſoul-money in any other uſe, then Alms to the poore, exerciſing this act of Piety, for the aſſiſtance of the poore ſouls in Purgatory. I will aſſure, thy own ſoule will have no ſmall ſhare in this Almes. *Thus you may make to your ſelves friends of Mammon of iniquity, that when you faile, they may receive you into the eternall tabernacles.* Luke 16. Excellent alſo is that Counſell, which ſome give to rich men. They adviſe them, as often as they hear a poor man knocking at their doore, to imagine themſelves to hear the voice of a poore ſoul in Purgatory begging for relief: and if they have

have any mercy in them, this imagination will ſtir them up to beſtow ſome ſmal almes, both for the ſpiritual relief of the ſoul in Purgatory, and the corporal relief of their poore neighbour.

10. How gratefull to God, and beneficiall to the giver, thoſe alms are, which are beſtowed upon others for their relief, will appear by a ſtrange example, which I will relate to thee, only as a moſt profitably Inſtructive Parable, though I read it related as a true ſtory in an Author, which I ſhall cite. The Relation is of one *Euſebius*, Duke of *Sardinia*. This good Duke was ſo devoted to the ſouls in Purgatory, that he beſtowed all the tithes of his Dukedome in Maſſes, Almſdeeds, and other pious workes for their delivery; and moreover gave one of his beſt Cities (which was therefore called, *the City of God*) with all the revenues thereof, to be employed for the ſame end. It hapned that *Oſtorgius*, Duke of *Sicily*, being at wars with this *Euſebius*, ſurprized this City. The news whereof being brought to *Euſebius*, he was ſo ſenſible of the loſſe, that he proteſted he had rather have loſt half his Dukedome; and ſo with all ſpeed drawing his men together (which were

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but a handfull in regard of the enemy) marched boldly on to recover the ſame. In the way his Scouts diſcovered a great Army, approaching with armour, horſes, banners, all as white as ſnow; at which report the Duke was ſomewhat ſtroken: yet reflecting better on the matter, conceived hope of good from that joyfull colour. Wherefore ſending out foure choice men to learn who they were, and what they intended; they were anſwered by foure more of the white army coming to meet them, that they need not to fear, for they were ſouldiers of the King of Heaven, friends to *Euſebius*, and Enemies to his Enemy. The Duke was much comforted with this anſwer, and thereupon riding in perſon towards the army, was preſently met, and kindly ſaluted by ſome of them, who confirmed what had been ſaid before, bidding him feare nothing, but march on with his army after theirs. So he did. Then the white army, which ſeemed to be 40. thouſand ſtrong, making a ſtand neer to the camp of *Oſtorgius*, came preſently to a parley, and gave him to underſtand that they were the Souldiers of the King of Heaven, ſent to revenge the unjuſt ſurpriſal

of

of that City, belonging to their Maſter, and to put *Euſebius* again in poſſeſſion; adding with all ſuch threats, that *Oſtorgius* was extreamly terrifyed, and humbly demanded peace, promiſing all poſsible ſatisfaction. By this time *Euſebius* was come up, to whom *Oſtorgius* readily offered to reſtore the double of what he had taken, and to make himſelf, and his people tributary unto him. Theſe conditions being agreed upon, *Euſebius* applyed himſelf to the white army, with ſuch ſignes of gratitude as were fitting in that occaſion: and then beginning to enquire more particularly what they were, had for anſwer, that they were all ſoules delivered by his pious liberality out of Purgatory. So that he had juſt cauſe of much content in what he had done, and of encouragement to proceed in thoſe charitable works, by which doubtleſſe many more ſoules would be delivered out of that place of puniſhment: and then taking a kinde leave, they returned the ſame way they came. [*Spec. Exempl. tit. Defunct. exemplo* 25. *Pinellus de altera vita l.* 1 *c.* 28. *De Bonniers in Advocat. Animarum. c.* 2. *Hiſtor. Sardiniæ, & alii.*]

11. We

11. We need not doubt, but *Eusebius* was unspeakably comforted in this strange occurrence, and must needs increase in devotion and liberality towards the soules, which he found by experience to be so mindfull of paying, and overpaying their debts. And I pray God others who have bags of gold, and whole Lordships to cast away at Dice and Cards, and waste in bravery and Epicurean feasting, may learn by this example, and by what hath been said before, rather to spend their riches hereafter with assurance of getting a hundred for one, than with mighty probability of loosing thousands for nothing, and their own soules into the bargain.

## CHAP. XII.

### *Of Indulgences.*

1.

AMongst the means of relieving the souls in Purgatory, one of the chiefest is, to gain such Indulgences for them, as are so granted, that they may be ap-

plied unto them. Now because, either for want of instruction in this point, (which is not so easily understood) or for dulnesse of belief in it, (because we, who are so bad, are haird to believe God should be so good) very many are lamentably negligent in the use of so great a treasure; I have thought convenient to handle this point, which indeed is so necessary to be declared, some what largely.

2. For the perfect understanding of this matter, we must call to minde that, which hath bin sufficiently proved before in the first part, *ch.* 1. how that after any sin is forgiven, there doth commonly remain some guilt of paine due to so foule a crime. Well then, the grant of an Indulgence is the grant of the remission of this paine, remaining after the sin is forgiven; which grant is communicated unto us, to supply graciously our want of due satisfaction, by applying the superabundant satisfactions of Christ our Lord; which by his Vicar on earth are to this end applyed unto us, by the performance commonly of some work enjoyned us for gaining of this Indulgence.

3. So

3. So that you ſee here ariſe three things to be explicated. Firſt, that the ſatisfactions of Chriſt are ſo ſuperabundant, that they are ſufficient to ſupply any want of ſatisfaction, which any man, or men can have. Secondly, that there is a Vicar of Chriſt on earth, who hath lawfull power to apply theſe ſuperabundant ſatisfactions of Chriſt, for the ſupply of any want of ſatisfaction, which we may be in. Thirdly, ſomthing alſo muſt be declared of the things, which by Chriſts Vicar uſe to be injoyned, that thoſe ſatisfactions of Chriſt may be applyed in this manner unto us.

4. Firſt then, that the ſatisfactions of Chriſt are ſo ſuperabundant, that they may be a cauſe ſufficient to ſupply any, though never ſo great want of ſatisfactions, is eaſily granted by all; and clear of it ſelf, if we do but remember, that the bloud of Chriſt was the bloud of God, and conſequently of ſo ineſtimable worth and value, that the ſhedding of one only drop of it was an act abundantly ſatisfactory for the ſins of a whole world. Now then, our Saviour ſhedding this his divinely-pretious bloud, not by ſmall drops, but powring it forth by plenti-

full ſhowrs, did heap up an immenſe treaſure of ſatisfactions, ſuperabundantly ſufficient to ſatisfy for any pains due to any ſin, or ſins whatſoever; for elſe our offences might have been greater, then his ſatisfactions: there wanteth not therefore a cauſe, even ſuper abundantly ſufficient, to ſupply any poſſible want of ſatisfaction, which any man can be in; ſo infinite a treaſure is this.

5. Secondly, there is in the Church lawfull power and authority to apply to ſuch as want ſatisfactions, theſe ſuperabundant ſatisfactions of Chriſt: for otherwiſe this infinite treaſure of the ſuperabundant ſatisfactions of Chriſt our Lord, heaped up for us, and for us only, would be wholy unprofitable to us, and meerely ſuperfluous. It would be like the treaſure, which that miſerable wretch in St. *Luke*, did keep lapped up in his handkercher; or the talent, which that other, in St. *Matthew*, hid in the ground. Now as the holy Scripture ſaith; *A hidden wiſdome, and an unſeen treaſure, what profit is there in either of them?* *Eccl.* 41.

6. Wherefore, that this treaſure may profit us, as it is ſuperabundant, there muſt be left on earth power to diſpence forth

forth out of this ſuperabundancy, as much as our neceſſities may require. Which being ſo, to whom ſhould we think this power to have been given, rather then to him, to whom it was ſaid, *Joan.* 20. *Feed my ſheep*: rather then to him to whom it was ſaid, Mat. 15. *To thee I will give the keyes of the Kingdome of Heaven*? For it is all one to have the keys of heaven, and to have authority to remove the bar of the lock, which ſhutteth heaven doore; ſuch a bar as ſin is, not fully ſatisfied for: I would know, I ſay, in whom we ſhould put this power, if not in him; for to him the words following do clearly give this commiſſion: *Whatſoever thou ſhalt looſe on earth, ſhall be looſened alſo in Heaven.* Mark that word *Whatſoever*, that is, what thing ſoever it be which can binde a Soule, whether it be guilt of ſin, or guilt of pain due to ſin, if thou doeſt looſen this band on earth, it ſhall be looſened in heaven. This was a promiſe, which doubtleſſe Chriſt, who alwayes made good his word, did perfectly keep.

7. Out of this which we have ſaid, this convincing argument may be taken. There is power left in the Church to for-

give ſin it ſelf, which doth deſerve the pains we ſpeak of; therefore it is no wonder, that there ſhould be power to forgive the ſuffering of theſe pains. That there is power left to forgive ſins, the text of Scripture doth literally affirm. The Proteſtant, if he ſtandeth to the words of the Scripture, hath not a word to ſay: He muſt fly to his own expoſition of the Word; which expoſition why ſhould any man in prudence follow, rather then the expoſition of the moſt learned, and moſt holy Fathers of the Primitive Church, who ſtudied the Scriptures day and night, and may be farre more prudently thought to have underſtood them aright, then thoſe, who live in an age ſo far from Chriſt, intangled with ſo many uncertain opinions, or rather certain errours?

8. If the Proteſtants tell us, they were men, and might erre, we will deſire them to remember, that they are alſo men, and at leaſt as likely to erre as they were. If the Proteſtant ſaith, he followeth Scripture; the plain words of Scripture are clear againſt him in this point, which is a point fundamentall; for it concerns the forgiveneſſe of ſin, a thing wholy neceſſary

ſary to ſalvation. You all profeſſe the Scripture to ſpeak clear in points fundamentall, and neceſſary to ſalvation. Tell me then, what do theſe words clearly ſound, *Whatſoever thou ſhalt looſe on Earth, ſhall be looſened alſo in Heaven?* And again, *Whoſe ſins you forgive, ſhall be forgiven them?* The Novatian Hereticks did ſay (and our Sectaries ſay the ſame) *that they do yeeld reverence unto God, to whom alone they reſerve the power of forgiving ſins*, as St. *Ambroſe* teſtifieth, *lib.* 1. *de Pœnit. c.* 2. But what ſaith this holy Doctor to them? He tells them, that no ſort of men yeeld leſſe reverence to God; than they do in proceeding thus; and he gives a convincing reaſon to prove this his ſaying: Hear his own words. *Yet no men do Chriſt a greater injury than theſe men, who will make voide his gift. For whereas he in his Goſpell hath ſaid, whoſe ſins you forgive, ſhall be forgiven them, who* (I pray) *honours Chriſt more, he who aſſents to this, or he who reſiſts it? But they tell us, they pardon leſſ ſins* (for this was the anſwer of the Novatians) *But God* (ſaith St. Ambroſe) *makes not this diſtinction, who gives his licenſe to his Prieſts, without any exception.* Chriſts words are abſolute. *Whoſe ſins you forgive, ſhall be forgiven.* And Saint Chryſo-

*Chryſologus, ſerm.* 84. writing on theſe words, ſaith thus: *Where be thoſe men, that affirm ſinnes cannot be forgiven by men unto men?* Peter *doth forgive ſins, and with all joy doth receive the penitent; and he imbraceth this power, granted by God unto all Prieſts.* St *Leo* the Great writeth thus, *Ep.* 91 *ad Theodoſ Chriſt Jeſus gave this power to the governours of the Church, that by the doore of reconciliation, they ſhould admit them to the communion of the Sacraments, being purged.* But what more clear than that of St. *Chryſoſtome, l.* 3. *de ſacerd. initio? It was onely lawfull to the Prieſts of the Jews to cleanſe, or (to ſpeak more truly) not to cleanſe but to approve as cleanſed, the leproſy of the body: But to our Prieſts it was granted, not to cleanſe the leproſy of the body, but it was granted unto them, I do not ſay to approve for cleanſed, but throughly to cleanſe the filth of the ſoul.* Here you ſee condemned, in as clear words as can be ſpoken, the errour of the Proteſtants, who ſay, that the power of our Prieſts is to declare our ſins forgiven, and not to forgive them: but St. *Chryſoſtome* ſaith, that he doth not ſay this: *I do not ſay, to approve for cleanſed, but throughly to cleanſe the filth of the ſoul.* This being proved, let us proceed.

9. If

9. If Christs Vicar upon earth hath power to forgive the sins, which did deserve eternall paine, and consequently to loosen the band of eternall paines can it seem much, that he should have power to loosen the bands of temporal pain, with which the sinner is tyed after his sins are remitted? The contrary surely would seem the greater wonder. Yet because (and so I come to declare the third point, which I undertook, concerning the thing injoyned to be performed for the gaining of Indulgences) because, I say, All power given by Christ unto his Vicar is well ordred, and granted for the edification, not for the destruction of the Church, this authority, of dispensing the treasures of Christs superabundant satisfactions, was given so, that it might be dispensed forth with prudent liberality, not powred out with lauishing prodigality. Wherefore all Protestants, and Catholicks, are to understand, that our most esteemed Divines, in this age, are of opinion, that it is not in the power of the Pope, to grant an Indulgence for the performance of a good work so little, that it cannot be a proportionable cause to grant this favour. As for example

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(and it is the example of St. *Bonaventure* 4. *dist.* 20. *q.* 6.) to grant a great sinner a plenary Indulgence, for giving an Alms of three halfe pence.

10. But it is exceedingly to be marked, that when the Pope granteth a great Indulgence, which may be obtained by doing of some thing, perhaps as small as giving an alms of three half pence, the reason of the grant of this Indulgence is not meerly, that so little a good work should be performed; for then (as St. *Bonaventure* teacheth) it would be an imprudent, and an impossible grant; but the reason of the grant of such an Indulgence is the obtaining of some very great good, and a good so great (for this *Bellarmin* seemeth to require,) that the obteyning of it maketh more to Gods glory, and is more greatfull to him, then it would be, to have our forgiven sins punished in Purgatory with due rigour of justice. For example, such a good would be the conversion of Infidels, Extirpation of Heresies, constant Peace in the Church of God, the notable advancement of some great, or some necessary act of Piety, Faith, Religion, Charity, &c. The obteining of such goods as these

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is the thing, which moveth the Pope to grant theſe Indulgences, and to diſpenſe forth the treaſure committed unto him by Chriſt, for the greater glory of Chriſt, which is a very prudent and well ordred diſpenſation; for ſo thoſe, who are put in charge with others goods, do moſt faithfully exerciſe their charge, if they lay them out for the greater benefit of thoſe, who did put them in truſt.

11. I ſee well, that it will be objected, that though the Pope doth piouſly and prudently to imploy the treaſure, committed to his charge, for obtaining of a greater good, yet it ſeemeth that he doth imprudently to uſe, for obtaining of it, ſuch an unproportionable and unfit means, as is to injoyn onely the performance of a good work ſo little, to be done for this end; as for example, to enjoyn onely the saying of five *Pater Noſters* for obtaining ſo great a good, as is the Converſion of Infidels, extirpation of Hereſies, *&c.* And therefore though the cauſe of this Grant be reaſonable, yet the means applyed ſeem moſt unreaſonable. I anſwer, that the performance of ſo little a good work, as is the saying of five *Pater Noſters*, for obtaining the good, for

which

which the Indulgence is granted, may be a very effectual means for obtaining of ſo great a good. Which that I may ſhew, let us but conſider what doth daily happen, when the Pope granteth ſuch an Indulgence as this is. The grant of this Indulgence is no ſooner made known unto the Church, but preſently you ſhall ſee all faithfull people, by thouſands, with one heart and one ſoule, doing that which is neceſſary for gaining of this Indulgence; that is, by a true, entire, and hearty Confeſſion and Contrition putting themſelves (if they fear they were not in it before) in ſtate of grace, and friendſhip with God, and then after this (for this muſt be done for gaining of Indulgences) devoutly performing the good work enjoyned them to be performed, and performing it to the end, for which it was enjoyned. Now, though this good work be but little, though it be but the ſaying of five *Pater Noſters* for the aforeſaid intention; yet when even ſo few prayers are ſaid with one heart and one ſoul, by ſo many thouſands of thouſands, as uſe (by the grant of ſo great an Indulgence, exacting onely the performance of ſo ſmal a work) to be ſtirred up

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to the devout recitall of theſe prayers, the quantity of all theſe prayers put together, amounteth to an immenſe ſum, a ſumme ſo great, and made up by ſuch an uniform devotion, of ſo many faithfull people, that it may in prudence be thought to be a means ſufficient to effect the good intended.

12. Hence it appeareth, that the performance of a little thing may be an effectual means to obtain a great good, when by the exacting of a thing ſo ſmal, every body is invited to do what is neceſſary to the perfect performance of it; whereas if they were invited by a ſmall Indulgence, or by a great one, which could not be gained but by ſome great good work, as faſting many dayes, ſaying many prayers, &c. very few would be induced to gain this Indulgence. And ſo it may well happen, that Chriſts Vicar can ſcarce uſe any means more effectual, to obtain a good, which maketh ſo much to Gods glory and the benefit of his Church, then by granting ſome great Indulgence, which may be gained by doing ſome ſmall good work for his intention. For it is very likely, that a farr greater quantity of good works will be raiſed,

whilſt

whilſt every one contributeth a little, then when almoſt every body layeth aſide all care of doing any thing, becauſe without he doth a great deale, he is never the neerer, for as much as concerneth the gaining of the Indulgence. We uſe to ſay, tis well for poore men, that braſs farthings go currently, for now every body comes eaſily off with a farthing; whereas their charity would hardly be great enough to part with a penny.

13. All which we have ſaid, hath farr leſſe difficulty, when an Indulgence is granted, to bring in publick practiſe ſome important act of piety, or to hinder decay of ſome devotion, eſpecially of ſome vertue neceſſary to ſalvation, as Faith, Charity, Contrition, *&c.* Becauſe in this caſe, not onely all theſe things do make more to Gods glory, then that ordinary ſeverity of puniſhing by the pains of Purgatory; but it is eaſily underſtood, how theſe ſo important things may effectually be procured, by the performance of things but ſmal in themſelves, though great in their effects. For example, it is a thing moſt important, that all faithfull people ſhould profeſſe union with their Supream Paſtor, and alſo the decay of

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this union is much to be feared, by reason of the power of Hereſie. Again, this union may be effectually brought into great requeſt, by making ſometimes in a year ſome publick and ſolemn profeſſion of it; which may be done by coming humbly to receive his Benediction in ſome great feſtivity: therefore the Pope both may, and doth moſt piouſly and prudently, in granting a great Indulgence for performing an act in it ſelf ſo eaſie and little, as is to ask his Benediction.

14. In like manner true Faith, *without which it is impoſſible to pleaſe God*, is loſt by obſtinately rejecting the authority of the Church, though in matters otherwiſe of no exceeding great conſequence; therefore the maintaining of Faith in all ſuch matters, when there is danger of the loſs of it, maketh very much to Gods glory, and the good of ſouls. Now the pious belief of theſe points, ſo important, may efficaciouſly be upholden, and brought into publick practiſe and veneration, by the practiſe of ſome acts, which are moſt eaſily performed: for example ſake, Prayer for the Dead, Veneration of Reliques, gaining of Indulgences, are

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points of Faith, which Hereticks ſeek by all means to overthrow. Again, they may be efficaciouſly maintained in a continuall and moſt devout practiſe, if the Pope would grant ſome great Indulgence for making ſome frequent pious acts, which may revive theſe devotions, and keep the practiſe of them in daily uſe.

15, Now, to ſtop in a word the mouths of Proteſtants, which are ſo wide open to cry down theſe Indulgences, I will onely put them in minde of their own doctrine. They ſay, *A man is juſtified by faith onely*; in ſo much, that if a man were as great a ſinner as could be, yet this man, if he would but make one act of true Faith, ſhould be in a moment juſtified, and not ſo much as lyable to the leaſt puniſhment, for all his innumerable and enormious ſins. Is any Pardon, Indulgence, or Jubily, ſo eaſily obtained, or ſo incredible as this? Do but believe, (which will not pain your bones the leaſt) and All, All, though it were a thouſand times more, is wholy forgiven you; And ſin as much to morrow, (if it be poſſible) as you have ſinned in all the dayes of your life, and you ſhall not ceaſe

ceaſe for all this to be juſtified, if you do not ceaſe to believe, which (as they ſay) you cannot ceaſe to do. Was there ever the like deviſe to make wide the ſtrait gate of heaven? Whereas, if you wil obtain a Catholick Indulgence, *Firſt you muſt* believe: but this is not all, as it is with Proteſtants: *Secondly, you muſt* have true hope: *Thirdly, you muſt* be in perfect Charity, and in the ſtate of grace; and conſequently *you muſt* have had true and hearty repentance of all your ſins: *you muſt* have a firm purpoſe to forſake them; *you muſt* have made an entire and contrite confeſſion of them; *you muſt*, if you have wronged any man, have made him due ſatisfaction; and after all this, *you muſt* do the thing which is required for the obtaining of the Indulgence; which (though in ſome occaſions it be little) many times it is the faſt of three dayes, the viſiting of Churches, the devout praying in them, the giving of Almes, *&c.*

16. And all this being duely performed, that which is wanting to the full ſatisfaction of the pain due to your forgiven ſins, ſhall be graciouſly ſupplyed by the ſuperabundant ſatisfactions of

Christ our Lord, applyed by his Vicar unto you, to this end. So that, even after all this, no one sin is by the Indulgence forgiven you: for all Catholicks teach, that all the Indulgences in the world cannot forgive the least mortall sin, no nor veniall, as most affirm; but all that is forgiven by way of Indulgence, is the pain to which the sinner was liable, even after his sin was forgiven him. And therefore if the sin remain still unforgiven, the pain due unto it cannot by any Indulgence be forgiven. And this is a great reason, why so few do obtain a perfect plenary Indulgence of all that pain, which they were lyable unto, because there be but few, who use due diligence to procure all their sins, even veniall, to be fully forgiven them. For who is he, who remains not addicted to some venially offensive affection? Whence it must needs happen, that untill we be perfectly converted from all venial affections to sin, we shall not obtain a full plenary Indulgence of all our sins. For as long as any sin remains unrepented, the remission of the pain, due to that sinne, will never be obtained by any Indulgence. And this is a benefit so great, that

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the ſerious conſideration thereof ought to quicken our diligence, in the pious uſe of Indulgences.

17. By this doctrine all may clearly ſee, how far we are from opening a gap to liberty in ſinning, whilſt we ſo much maintain the vertue of Indulgences. For who ſeeth not, that whilſt to the gaining of a Pardon of any ſin we exact, as a neceſſary condition, the hearty and unfeigned retractation of that ſin, we wage warr as fiercely againſt ſin, and ſtand upon as vigorous a defiance of all (even venial) affections, as any maintainers of any contrary doctrine. Add to this, that we ſtill teach no Indulgence, either for living or dead, to be of value in the Court of Heaven, unleſſe there be a ſufficient cauſe for the grant of that Indulgence, and a work proportionable to ſo great a grant be exacted of us, as hath been more fully declared, *num.* 9, 10, 11. Wherefore we tell every one, that we never promiſe fully any aſſured pardon to either Living or Dead, upon the performance of the work, exacted in the grant of ſuch Indulgence, unleſſe the ſaid Grant be iſſued forth upon ſufficient cauſe, and require the performance of ſome work, bearing due proportion to the In-

Indulgences granted. Onely God can tell when theſe circumſtances concurre: We remaining doubtfull in each particular Grant, give no man any ſuch undoubted aſſurance, as excludes all feare; and conſequently we never exclude all other poſſible diligences, or ſlacken their induſtry in applying all other good means, which any ones learning, or piety can ſuggeſt. We exhort all, by all means, to make their beſt uſe, of the beſt practiſes which the Church teaches, to cancell their own ſins, or to expiate the ſins of their deceaſed Brother. But among theſe practiſes of the Church, we place the uſe of Indulgences. For we know (as I have ſhewed in my firſt part, *Chap.* 12.) that when *Peter de Oſma* did preſume to teach, *That the Biſhop of* Rome *could not pardon the pain of Purgatory*, *Sixtus Quartus*, then chief Paſtor of the Chuch, condemned this Propoſition, in theſe words. *By Apoſtolical Authority, we do declare, All and every one of the aforeſaid Propoſitions* (of which this is one) *to be falſe, to be contrary to the Catholick Church, to be erroneous, ſcandalous, altogether diſagreeing from Evangelical truth, and containing manifeſt Hereſie.* Dated at *Rome* at St. *Peters*, *Anno* 1478. We know

alſo

alſo, that *Leo* the Tenth, in his Bull againſt *Luther*, having recited ſeveral Propoſitions taught by him, among others puts down theſe three.

I. *The treaſures of the Church, whence the Pope giveth Indulgences, are not the Merits of Chriſt and his Saints.*

II. *Indulgences to thoſe who gain them truly, do not availe them to gain pardon of the pain, due to actual ſinnes by the divine Juſtice.*

III. *To ſix kinde of men Indulgences are neither neceſſary, nor profitable, to wit, To the Dead, &c.*

Then follows their condemnation in theſe words, *We do condemn, reprove, and wholy reject all, and every one of the aforeſaid Articles, and Errours, as being reſpectively Heretical, or Scandalous, or falſe, or offenſive of pious ears, or ſeductive of ſimple mindes, And contrary to Catholick verity.* This laſt Cenſure being put conjunctively, fals upon all the aforeſaid Propoſitions, ſo that they be all condemned, as *contrary to Catholick Verity.* Whence there follow theſe words, *Forbidding in vertue of Holy Obedience, & under pain of Excommunication* Latæ ſententiæ (the ſentence of which is already given, by the Tenor of the Preſent)

ſent) *That no man do preſume under any colour, that may be ſought out, covertly, or openly to aſſert, affirm, defend, the foreſaid errours, or any of them.* We know therefore, that the Church doth ſo own the doctrine, contrary to theſe propoſitions, that it is not lawfull for any Childe of the Church, under pain of mortall diſobedience, to teach or affirm *any of theſe* contrary Articles. The Reader, who deſires more ful ſatisfaction in theſe points, may read what we have largely declared in the firſt part of this Treatiſe, *chap.* 12.

18. This ſufficeth to make us reſt aſſured, that ſuch Indulgences, as by the Sea Apoſtolick are granted, as appliable to the ſouls in Purgatory, may be available unto them, when they be duly granted. And though we have no infallible means to know when they be duly granted, when not; yet, when we ſee the chief paſtour of the Church, after a grave conſultation of the matter, to judge himſelf to have ſufficient cauſe to grant ſuch Indulgences; we alſo cannot but hold it probable, that this Indulgence is duely granted; And probable hope of obtaining ſo great a good, ought with as great

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reaſon to excite us to the purchaſe thereof, with all care and diligence; as the probable hope of recovering our health, or ſaving our life, by ſuch a medicine, doth (according to Reaſon) move all reaſonable creatures, to make uſe of the ſaid Medicine, although they have no undoubted, but onely a probable aſſurance, that it will work the effect deſired. And the ſame is to be ſaid concerning Indulgences for the Living: Yet in both caſes our Hope and Confidence of obtaining the Pardon, is then heightened to a higher degree, when the Cauſe of the Grant of the Indulgence, and the work appointed for the gaining thereof, bears a greater proportion with the effect. Hence it is, that we moſt prudently relie, with greater Confidence of gaining a Plenary Indulgence, by entrance into Religion, and there making the three ſubſtantial Vows of Poverty, Chaſtity, Obedience; thus caſting off from our ſelves for ever, the Dominion of all earthly goods, the enjoying all carnal pleaſures, and the free uſe of our own will: then by performance of other far more unproportionable works. Wherefore I think, that among ſuch plenary

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Indulgences, as are obtaineable, by thoſe who lead a ſecular life in the world, there is ſcarce any (ſpeaking of ſuch as be practically gaineable by moſt) more aſſured, then that which this preſent-Head Paſtour of the Church hath not long ſince granted to all, either men or women, who for eight continual dayes ſhall make the ſpirituall Exerciſes of St. *Ignatius*, in the manner expreſſed in the ſaid Grant. For what Action (commonly ſpeaking) is ever performed by any ſecular lay Perſon, bearing a greater proportion to intire Remiſſion of all his ſins, then the attending for eight dayes together to thoſe Meditations, which by the experience of ſo many thouſands, have been found ſo effectuall to reform a ſinfull, and to form a new, truly vertuous life. The importance of the matter hath enforced ſo long ſtay upon this ſubject.

CHAP.

## CHAP. XIII.

*Two other means of high Perfection, by which we may relieve the ſouls in Purgatory.*

1.

THe firſt is, to offer up all our good actions, thoughts, words, and ſufferings, deſiring God to accept of them for the relief of ſuch a ſoul, or ſouls in Purgatory; to offer them up all, I ſay, as they are ſatisfactory, for ſo they do either only or chiefly profit them; and ſo we remain free to apply the ſame works, as they are impetratory for obteyning any thing we deſire to pray for: yet I would not have this ſo underſtood, as though we were not in the firſt place to ſatisfy any obligation, which perhaps we might have, of employing ſome part of our works for other intentions. Neither would I adviſe any man, to performe the pennances enjoyned him in Confeſſion, for ſatisfaction of the ſins of any other beſides himſelf. But out of theſe, or ſuch like caſes, I know not how we can better apply

apply our actions, as they are ſatisfactory: for thus all our actions are not leſſe, but more meritorious, not leſſe, but more impetratory, not leſſe but more ſatisfactory: Thus we may hope to eſcape all, or the greateſt part of Purgatory pains. Wherefore it is not againſt Charity towards our ſelves, to be thus liberal. All theſe things have been proved in the former Chapters.

2. A man would think, it were not poſſible to proceed any further in this charitable devotion. But Charity is ſo witty in her inventions, that ſhe hath found out a way to give more then ſhe hath, or ever had in this life. You ſhall ſee this verified in a ſtrange manner, and an unheard of example, which cannot be wel underſtood, without we firſt let all know, that whenſoever any one dyeth in the Society of *Jeſus*, even the meaneſt Brother in the houſe, it is ordained by the Conſtitutions of the ſame Society, that all of that houſe, where the party deceaſeth, who are Prieſts, are to ſay three Maſſes for his ſoul, and thoſe who are not Prieſts, three paire of Beads, and throughout the whole Province (which many times conſiſts of ſeven, or eight hundred

hundred persons) every Priest is to say two Masses, and each one of the rest two paire of Beads for the same intention. And besides all these prayers, every Priest of our society throughout the whole world, is obliged every week to say one Masse, and each one of those who are not Priests, one paire of Beads, for those of their Order, deceased out of their particular provinces; for if the deceased be of the same Province, then they are to say for them two a peece, as even now hath been said. Hence it appeareth, that there dyeth not any one in the Society, for whom a very great multitude of Masses, and prayers are not said. Let us put a probable supposition: Suppose there be sixteen thousand persons in the Society, and that one half of this number be Priests, the rest either Students, Novices, or Lay-Brothers: Let us also suppose, that taking one week with another, there dy out of this number foure a week. This supposed, it followeth, that every one of these foure shall have for his part alone, neer two thousand Masses, and as many paire of Beads said for his soul, out of the Province where he dyed, besides those which are said for him

him in the Houſe, and Province in which he dyed. This being ſo, heare now a rare act of Charity.

3. *Father Ferdinand Monſoy* of the Society of *Jeſus*, a man of rare ſanctity, when he came to dy, knowing, and in that houre lively apprehending, what comfort he might take in the multitude of Maſſes, and prayers, which he knew ſhould after his death be ſaid for his ſoul according to the rule of his Order, was notwithſtanding ſo inflamed with ardent charity, towards the ſoules of his, and Chriſts brethren ſuffering in Purgatory, that he bequeathed unto them by Will and Teſtament all the Maſſes, and other prayers, which after his departure ſhould be offered up for his ſoule; and ſo departed this life, either directly towards heaven (as is moſt probable) or a welcome gueſt to the ſouls in Purgatory. (*Euſeb. Nierembegicus tract. de Purgatorio*) Can charity proceed any further? Let then the imitation of this example be a ſecond means for them, whoſe charity burns ſo much hotter then Purgatory. If a third means of relieving theſe ſoules, perfecter then this could be found, yet all that could be done, ought not to ſeem

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too much, ſeeing it is done for Chriſts ſake, for his brethren, for ſouls ſo eſteemed by him, that what is done for them, he taketh it as done unto himſelf.

4. If any demand, whether theſe two devotions may be ſecurely practiſed by all kinde of men, what quality ſoever they be of? I anſwer that they may, with great profit of their own, and their neighbours ſouls, and advancement of Gods glory, if for more caution this condition be added: *As far as it is ſutable to Gods holy Will, and maketh to the greateſt increaſe of his glory, I offer up, for the relief of the ſoules in Purgatory, the whole ſatisfactory vertue of whatſoever good I ſhall do, or evill I ſhall ſuffer, all the time of my whole life, and all the prayers and other good works whatſoever, which ſhall be performed for me after my death; ſo far I ſay, as this ſhall be moſt pleaſing to God.* For what danger can there be in this act? Can that be any way ſubject to be done amiſſe, which is wholy ſubjected to the Divine will? Two extreams might be dangerous, in that which concerns devotion for the ſouls in Purgatory: The firſt, by ſhewing them too little charity; the ſecond, by forgetting wel-ordered Charity towards our ſelves, and our neigh-

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neighbours here on earth: As for the firſt, this charity cannot be too little, becauſe we do for the ſouls, as great a part of our actions, as God would have us, for we offer them all, ſo far as is moſt agreeable to his holy will: And as for the ſecond, we forget not to reſerve as great a part of our works for our ſelves, and our neighbours on earth, as God would have us; for we give away no more than beſt pleaſeth him, and maketh moſt to his greateſt honour. So that I cannot diſcover the leaſt ſhadow of danger, in practiſing theſe devotions in the manner above ſaid: for would any man do more for himſelf, or leſſe for theſe poor ſoules, than God would have him?

5. The Reverend Father *Euſebius Nierembergicus*, in a Treatiſe he wrote of Purgatory, did handle this point ſo well, that two worthy Doctours and Profeſſors of Divinity at *Lyons* in *France*, diligently examining the force of his reaſons, were ſo convinced thereby, that both of them, together with divers of their Scholars, gave all the ſatisfactions of their whole life to the ſoules in Purgatory. (*Libell. de modo ſe citò ditandi.*) This devotion in fine, hath been practiſed by many great

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ſervants of God, highly recommended for their piety by moſt grave Authors; and God did reward St. *Gertrude* for it, in that liberall manner before mentioned: and if it be uſed with the caution now ſpoken of, no man can ſuſpect it; neither can there be any want of devotion, in adding a condition ſo pious.

## CHAP. XIV.

*To what Souls in Purgatory, we are chiefly to apply our ſatisfactory works.*

1.

I Know not how to begin this Chapter better, then by anſwering an objection, which ſome Speculative wits may chance to ſtumble at. Alas, will ſome ſay, what good will all my poor works do, when they come to be ſhared among ſo many thouſand ſouls as be in Purgatory? They will be like a little loaf of bread amongſt a great multitude of beggers; which if it be equally cut, every one will ſcarce receive a crumme. Theſe men ſeem to ſuppoſe themſelves, the only

ly men in the world, who ſhew charity to the ſouls in Purgatory. For if there be others (and many others) who by Gods grace are no leſſe charitable and liberall then they, it is not hard to underſtand how by the help of many, many may be holpen. That which *Tho.* or *William* doth contribute towards the maintenance of a whole army, will not afford every ſouldier a farthing; and yet becauſe others in great multitudes contribute as well as they, whole armies are eaſily maintained in a flouriſhing eſtate. So whilſt many devout ſouls relieve theſe helpleſſe ſouls, many helpleſſe ſouls are relieved.

2. And indeed we have great reaſon to ſhew Charity to all: For firſt the law of nature cryeth out unto us; *All things that you would men ſhould do to you, do you alſo to them, Matth.* 7. Secondly, the written Law in plain terms ſaith, *Love thy neighbour as thy ſelf.* Thirdly, our Saviour addeth a ſtrange force alſo to this Precept, *This is my precept, that you love one another, as I have loved you. Joan.* 15. Now how he loved us, all his life, and moſt of all his bleſſed death doth teſtify. Fourthly, all ſouls are ſo eſteemed

med by Chriſt, that he taketh that Charity, which is ſhewed to the leaſt of them, as kindly as if it were don to himſelf in perſon. In fine the vertue of Mercy calls upon us to aſſiſt all who are in extream neceſſity, as theſe poor ſouls are. Theſe be forcible reaſons, moving us to aſſiſt all that be in Purgatory.

3. Yet it is in no caſe to be miſliked, but it is rather a moſt recommendable devotion to pray for ſome ſouls in particular, and in the firſt place for thoſe to which, beſides thoſe generall reaſons now alleadged for all, we may have ſome peculiar obligation. For ſome we may be bound to pray by our own oath, promiſe, compact, rule &c. For others by the vertue of Piety, as our Parents, ſpirituall Fathers, kindred, friends, and acquaintance, &c. For ſome again out of gratitude, as our Benefactours, ſpirituall and temporall, &c. Theſe reaſons be more particular, and therefore they ought to prevaile more with us, then thoſe other generall reaſons, for which we are to pray for all men, becauſe the generall reaſons make as much for theſe as for any other; and beſides they have alſo their particular reaſons.

4. But when we know not ſuch particular reaſons, as theſe are, yet it will be piouſly done to pray for ſome ſoules in particular, though in a manner more general: for example, for that ſoul whoſe delivery maketh moſt to Gods glory; whoſe relief, or releaſement, the glorious Virgin Mary moſt deſires; for thoſe who were moſt devoted to her; for thoſe who be in greateſt neceſſity, moſt of all forlorn, &c. for thoſe who are ſo neere their delivery, that by our ſmall devotions they may be perfectly ſet free, and conſequently, immediately glorify God, pray for us, &c. In fine, here every man may do what is moſt ſutable to his private devotion; which notwithſtanding is beſt, when it is ordred by the moſt perfect rule of Gods greater glory. Wherefore for my part, I make choice to pray more eſpecially for that ſoul, whoſe Relief, or deliverance, makes moſt to Gods glory. To me indeed this ſoul is unknown: but Gods all-ſeeing eye is preſently caſt upon her.

CHAP.

## CHAP. XV.

*The perfect practiſe, of all contained in this Book.*

1.

WHoſoever to Gods glory, the good of his own ſoul, and relief of thoſe in Purgatory, deſireth to put in practiſe all, which hath been treated of in this book, muſt firſt above all things have a care to put, and keep himſelf in ſtate of grace; for if he hath not the grace and Charity of God, though he ſhould diſtribute all his ſubſtance to the poor, or all his works to the ſouls in Purgatory, it would profit him nothing at all. True it is, the Prayers and Sacrifices, which by my procurement are offered for the ſouls, looſe not their force, and efficacy in order to their relief. But the ſatisfactory virtue, which my good works would have, if performed in ſtate of grace, and the great merit which might accrew to me by performance of them, is all loſt whilſt I live in ſin. I know the infinite

mercies of God be often ſo great, that to ſuch, as are much addicted to works of mercy, he ſometimes moſt gratiouſly beſtows the unſpeakable benefit of true and harty Contrition, and repentance; which ought to be a ſtrong motive to ſuch as live in ſinn, not to caſt off the daily practiſe of good works. But they muſt know, that God hath not obliged himſelf thereunto by any promiſe, as he hath to reward all good works done in grace. Let it then be the firſt document to him, who intends to be good to the ſouls in Purgatory, to be ſo good to his own ſoul, as ſtill to be careful to live in ſtate of grace.

2 Secondly, he muſt not ſlubber over this devotion in a careleſſe manner, giving his works away, and little marking why, or what he gives; or doing it only, becauſe he conceives it to be a good devotion. But he muſt take ſome ſhort time to conſider the motives ſet down in this treatiſe, and muſt ponder each motive by it ſelf, untill his will be ſtirred up effectually to afford all relief he is able to the diſtreſſed ſouls. Neither is this any long buſines, becauſe even the reading attentively theſe motives, is ſufficient

ficient to move any heart to help ſuch help-leſſe ſouls: and this is the thing we deſire; for we little regard the being moved to a ſoft and tender compaſſion, which God knows is often very fruitleſs, and ſoon vaniſheth away.

3. Wherefore, that all may performe this with little or no difficulty, we will ſet down in plain & full words the manner of making perfectly all thoſe acts, which in any part of this treatiſe have been recommended. But let no man think, unleſſe he would make a Meditation of this matter (as he may do with great fruit in the ſpace of half an houre) that we would have him make all theſe acts at one time, but rather that he exerciſe now one, now another, more or fewer according to his leaſure and devotion: yet it will be beſt to exerciſe often the moſt perfect. Now, for the readers commodity, we will cite the Chapters, where the matters are treated at large, which here are only touched in a word.

4. The firſt act, anſwerable to the firſt, ſecond, and third Chapter may be thus made: O, how exceſſive is the bitterneſs of thoſe pains which theſe afflicted ſouls

do ſuffer in Purgatory! What a miſery is it to be baniſhed (though for a time only) from the face of God! In what a ſea of affliction muſt that poor ſoul be, which for a long ſpace is condemned to remain in this pitifull ſtate! *Wherefore, O my ſoul, affoard theſe ſouls of thy Brethren all help thou canſt: Pray for them, exerciſe Acts of Pennance for them. Help them by devoutly frequenting the holy Sacraments, and procuring others to do the ſame, offer up as often as thou canſt, and as often as thou canſt, procure the holy Sacrifice of Maſſe may be offered for them; give almes that they may be prayed for: relieve them by all Indulgences, which may be gained for them; let all the ſatisfactory actions, and ſufferings of thy whole life, be offered up for them, ſo farr as it is ſutable to Gods holy will; and ſo farr as it maketh to his greater glory, bequeath unto them al the good works, which after thy departure out of this life ſhall be done for thee. O Lord, accept of this my moſt harty oblation, made in the behalf of my diſtreſſed Brethren*

5. The ſecond Act, anſwerable to the fourth Chapter, *n.* 2. O my God, how great is thy Excellency, Worth and Perfection! All honour and glory is due unto thee. *I poore Creature, know not how*

*more*

*more perfectly to procure thy divine Majesty to be praised, honoured, and glorifyed, then by doing all I am able, to deliver some soul, or soules, which being releaſed by my means from Purgatory, may honour, praiſe, and glorify thy ſacred Majeſty in the higheſt manner. Wherefore O my Soul, to this end afford theſe ſouls of thy Brethren all the help thou canſt: Pray for them, &c.* as it followeth in the former Act.

6. The third act, anſwerable alſo to the fourth Chapter, *num.* 3. O moſt merciſull, liberall, and good God, how many, and how great benefits, haſt thou, with unſpeakable love, heaped upon me! How ſhall I be able to requite this thy bounty, mercy and goodneſſe! *I poor Creature, know not how more perfectly to procure thy Divine Majeſty*, &c. all as followeth in the ſecond Act.

7. The fourth act, anſwerable to the fourth Chapter *num.* 4. How many, and how enormious have been the ſins, by which I have diſhonoured thee, my good God! Thee, O infinite Excellency! Thee, O immenſe Goodneſſe! *I poor creature, know not how more perfectly to procure thy Divine Majeſty*, &c. as before in the ſecond Act.

8. The fifth Act, anſwerable to the fourth Chapter alſo, *num* 5. O my dear *Jeſus*, thou loveſt the ſouls of my Brethren ſo dearly, that whatſoever for thy ſake is done unto them, thou accounteſt done unto thy ſelf. *Wherefore, O my Soul, to this end affoard the ſouls of thy Brethren*, &c. as before in the firſt act. But becauſe after this plain, and diſtinct ſetting down all theſe acts in order, ſome may deſire to have them all compoſed in one ſhorter forme, which they may add every day to their ordinary mornings-Oblation, that ſo they may the more eaſily offer up daily, either all the works of that day, or (if their devotion moves them thereunto) all the ſatisfactory good works of their whole life, I have thought it expedient to draw up into one act, the ſubſtance of all that hath been compriſed in all the former Acts together, which may be done thus. That to the uttermoſt of my power I may relieve the ſouls of my dear Brethren, from thoſe their exceſſive paines, and that yet more painfull baniſhment from the face of God, and ſhorten their ſo long ſufferings; *That* I may procure them a more ſpeedy paſſage to eternall bliſſe;

*That*

that I may, in the beſt manner known unto me, procure the Soveraign Majeſty of my deareſt God to be more perfectly honored, and glorified; *That* I may returne to my moſt bountifull Benefactour the nobleſt kind of Thanksgiving which lyeth in my power; *That I* may more perfectly repaire his honour, which by innumerable ſins I have ſo much violated, with the moſt gratefull ſatisfaction I can deviſe; *That* I may in fine performe a ſervice ſo acceptable and pleaſing to Chriſt our Lord, to his dear Mother, and to my moſt honored Patrons, St. *Joſeph*, *S S. N. N.* and all the bleſſed Spirits in heaven, who ſo joy in their Brothers good, as in their own, *Behold I do offer unto thee, my God, the moſt tender lover of ſouls, I do offer up unto thee this day, for the Relief of ſuch a ſoul, or ſoules, or of all the ſouls in Purgatory, not only all the good works (as they are ſatisfactory) which I ſhall do, or any other ſhall do for me this day, but alſo even all the good works, which ever through the courſe of my whole life, either I ſhall performe, or any one at any time ſhall offer for me; yea thoſe Prayers, Sacrifices, or other good works which they ſhall at any time offer for my ſoul after my departure, I do now out*

of

*of all theſe motives offer up unto thee, as farr as this may be done in a manner pleaſing unto thee. Receive, O my deareſt Jeſus, this my ſmall oblation, which I make in the behalf of thoſe ſouls, for which thou didſt ſhed every dropp of thy bloud, offered up together in the union of all, which through thy whole life, thou didſt do or ſuffer for our ſouls, that by thy moſt pretious Merits, this my oblation may be more grateſull to thy Eternall Father, to whoſe infinite Mercy I commend my own poor ſoul, and the ſouls of all my Brethren, through Jeſus Chriſt our Lord,* Amen.

9. Here thou haſt in brief the practiſe of this whol Devotion; a Devotion by which we may purchaſe many great commodities, & ſuffer no diſcommodity: by which our works may become more meritorius, our prayers more impetratory, our actions more highly ſatisfactory, and finally by which we may have great hope, to eſcape either all, or at leaſt a great part of Purgatory.

10. Neither is there any danger of violating Charity due to our ſelves, by the practice of this devotion; but we may rather offend againſt charity, by making ſlight of a devotion, which might have been ſo beneficiall to us. For it is clear

out

out of the precedent Chapters, we can lose nothing, and must needs gain much; much for our selves, much for our neighbour, and much for the glory of Almighty God: to whom be all praise, and glory for ever and ever, *Amen*.

*A Table*

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